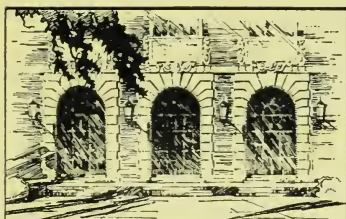


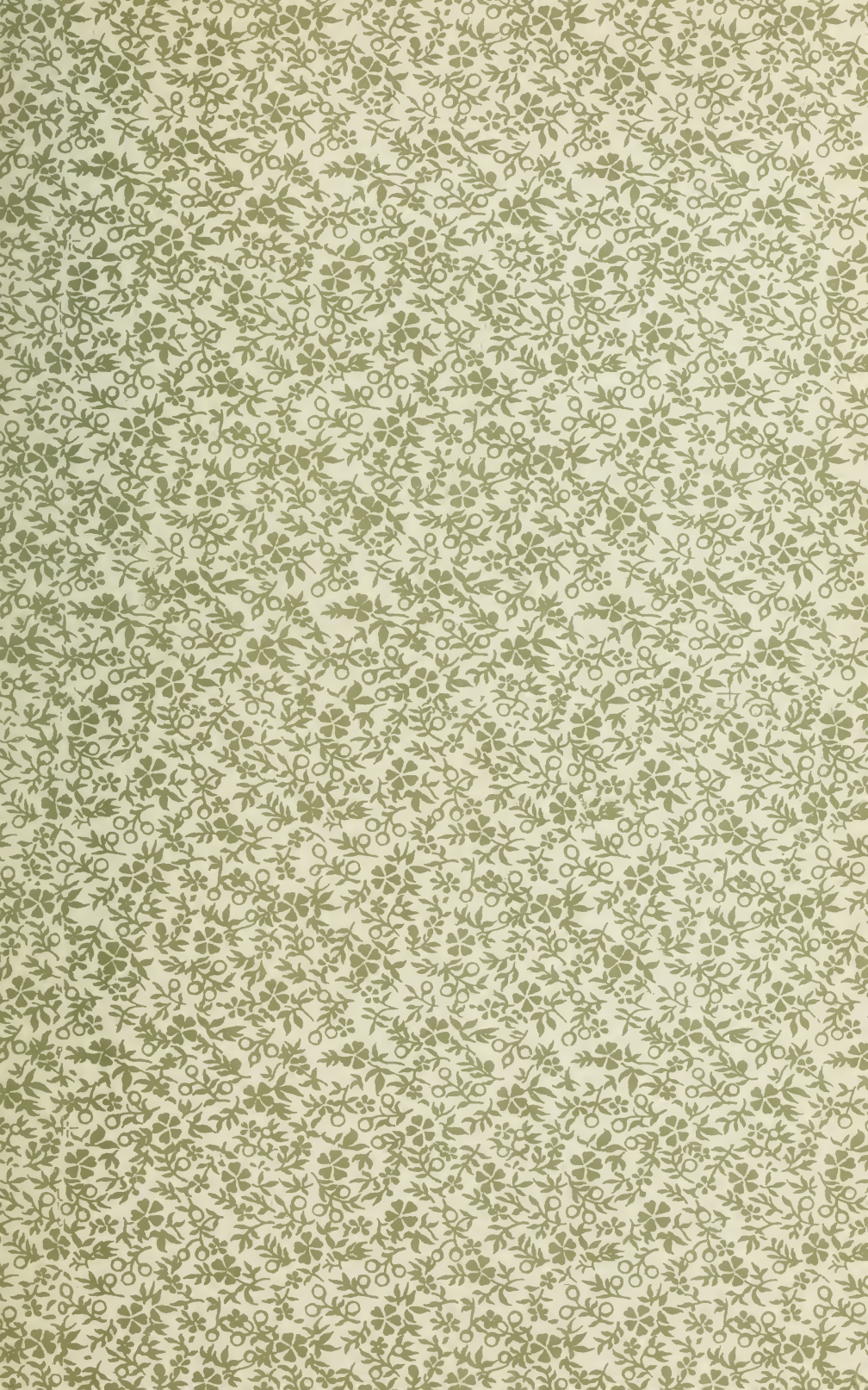
ST. PAUL'S CHURCH




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ILLINOIS HISTORICAL SURVEY





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ST. PAUL'S, ALTON

HISTORY
OF
ST. PAUL'S CHURCH
ALTON, ILLINOIS

by

Guy Study, F. A. I. A.



Illustration
by
ALFRED MAJERS, A. I. A.



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by

GUY STUDY

PREFACE

These pages were prompted by a suggestion made by Mr. Harry B. Mathews, Jr. at a meeting of the vestry of St. Paul's Church in the spring of 1942. At this meeting Mr. Mathews called attention to the fact that the tower of the church had stood in an unfinished state since the tornado in 1860, or for a period of eighty-two years, and proposed that it be rebuilt in its original design, or if that were impracticable, to finish it off in keeping with the architecture of the church.

This suggestion called for considerable research, on our part as architects, into the history of the building and consequently revealed the fact that the present church is the second structure to stand on the site. In 1834 Capt. Benjamin Godfrey built a neat stone church at the corner of Third and Market Street. For some ten or twelve years the building was used by several different religious organizations but as the First Presbyterian Church made the building its permanent home, during these years the structure became known as the Presbyterian Church. In 1845 St. Paul's Parish purchased the building and from then on held services there. In these pages this building is referred to as St. Paul's Church. In view of the fact that the building never was the property of the First Presbyterian Church, strictly speaking, from 1834 to 1845 it should be referred to as Capt. Godfrey's Church. The church records in Alton were of little or no assistance; in fact scarcely any existed except the recorded minutes of the vestry which began with the year 1859. In gathering in small bits from one source or another these historical data, it soon became

evident that the present church is in reality an enlargement of the first church, in and about which, many historic events in the life of Alton took place. The thought then came to the author of these pages to put these data together in the form of a record or a history of the church.

No record could be found in Alton of the date when the vestry of St. Paul's was formed. This important date in the history of the parish was found in the April, 1836, issue of the *Spirit of Missions*. It is an extraordinary fact that St. Paul's Parish was not incorporated until 1937. For over a century the parish had operated, passed through sixteen different administrations of rectors, bought a church, built a new church, constructed a rectory and a parish house, without establishing its legal status as a corporate entity.

The history of St. Paul's Church is, in a way, a history of Alton. Consecrated by hallowed associations the old building, in a sense, belongs to the city. In order to give a background of the early years of the Church in Illinois, as well as in Alton, the author has felt it appropriate to include brief historical outlines, which perforce, are scarcely more than notes, but which, it is hoped, may help to recall the events that St. Paul's from its station at Third and Market Street has looked out upon. The prominent role that St. Paul's played in the events which brought about the tragic end of Elijah P. Lovejoy, is part of the proud history of St. Paul's. In order to recall what manner of man it was that established the Episcopal Church in Illinois, a sketch of the Rt. Rev. Bishop Chase is also included.

All dates and facts here recorded pertaining to the founding of the Episcopal Church in Illinois and to the early years of St. Paul's Parish have been taken from the *Journal of the General Convention*, the *Spirit of Missions*, and from the *Journal of the Convention of the Diocese of*

Illinois, here-in referred to as the *Journal of the Diocese of Illinois*.

The files of *The Alton Observer*, the *Alton Telegraph* and the *Alton Weekly Courier* have been consulted. Gazetteers, city directories and the standard histories of Madison County and of the State of Illinois have been freely drawn upon.

Acknowledgment is hereby made to the Rt. Rev. John C. White, Bishop of Springfield, the Rt. Rev. William L. Essex, Bishop of Quincy, the Rev. Father Marsden E. Whitford, Rector of St. Paul's Church, Alton, Mr. Paul Cousley, Mr. Paul Angle, Mr. Frank H. Duggan, Mr. Paul Reid, Mr. Norman Flagg, Messrs. George D. and John M. Pfeifferberger, Mr. James Hayes and Mrs. Elizabeth Gerhart, the staffs of the Hayner Library, the Missouri Historical Society, the St. Louis Public Library, the Mercantile Library and the Library of Congress for much kind assistance.

RECTORS of ST. PAUL'S CHURCH, ALTON

Rev. James De Pui.....	1836-1838
Rev. William Douglas.....	1839
Rev. Thomas S. Britton.....	1844-1845
Rev. Dr. S. Y. McMasters.....	1846-1858
Rev. C. A. Bruce.....	1859-1861
Rev. John Foster.....	1861-1864
Rev. Dr. McCullough.....	1864-1866
Rev. C. S. Abbott.....	1867-1872
Rev. Marsh Chase.....	1873-1880
Rev. Thomas W. Haskins.....	1880-1883
Rev. Francis M. S. Taylor.....	1883-1889
Rev. Horace Goodyear.....	1890-1891
Rev. Father George T. Griffith.....	1892
Rev. Father Henry M. Chittenden.....	1893-1910
Rev. Father Arthur Godyer.....	1911-1916
Rev. Father Fredrick D. Butler.....	1917-1924
Rev. Father Robert Hall Atchison.....	1925-1941
Rev. Father Marsden E. Whitford.....	1941-.....

The HISTORICAL BACKGROUND
of
ST. PAUL'S CHURCH, ALTON

St. Paul's Church as it stands today, on the corner of Third and Market Street, is a building that has gone through many changes and through many alterations. The first church built on this site was built by Capt. Benjamin Godfrey in 1834. The walls were of rubble stone and the architecture was a severe type of Greek-Colonial which was then in vogue. Just what portions of this building remain is a debatable question, but we may be reasonably certain that many sections of the old walls still stand.

When we recall that on this site divine service has been continuously conducted for 109 years, and that the stones in the walls of St. Paul's have witnessed the whole panorama of the history of Alton and have been intimately associated with some of the most exciting events of this history, the historical importance of this venerable structure is vividly impressed upon our minds.

Madison County played an important role in the early history of Illinois. The first white settlers to reach the section arrived about 1800. Most of them came from Kentucky and from Virginia, while some came from the eastern states. In 1800 Congress had created Indiana Territory which included all of Indiana, Illinois and Michigan with Vincennes as the seat of government. Within nine years twelve thousand people had settled in the region between the Wabash and the Mississippi Rivers. In 1809 Congress

cut off Illinois from Indiana Territory and formed the Territory of Illinois. At that date all of the northern part of the Territory of Illinois was a wilderness and there were still wild prairies, with Indians roaming about, between Vincennes and Kaskaskia. It was not until after the Wood River massacre in 1814 that the Indians left Madison County.

In 1818, when Illinois was made a state, the population had reached 40,000, with three-fourths of the people living south of Madison County. The first legislature convened at Kaskaskia in 1818 and voted to make Vandalia the capital, even though that part of the state was still wild and undeveloped. Between 1820 and 1830 thousands of settlers moved into central and western Illinois; many towns were built in these sections, but for some two hundred miles along the course of the Mississippi, no town had been built that could serve as a river port for the rich farm lands that lay to the east. All the produce of these sections had to be taken to St. Louis for shipment.

From Little Piasa Creek north for one hundred miles the high bluffs came close to the river; to the south began the American Bottom which was subject to the overflow from the Mississippi; but here, where Little Piasa Creek emptied into the Mississippi, there was space, limited to be sure, but sufficient for a settlement; and here too was a natural landing for boats.

In 1817 Rufus Easton, the first postmaster of St. Louis, acquired this land at the mouth of Little Piasa Creek, laid it out in streets and in lots, built three or four log cabins, a ferry house, established a ferry and named the tract "Alton," after his son by that name. For three or four years the little settlement did well; possibly fifteen or twenty houses were built during this period. In *A Gazetteer of the States of Illinois and Missouri*, by Lewis C.

Beck, published in 1823, Alton is described as a rapidly growing settlement which, although at the time unimportant, gave evidence of becoming some day an important commercial city. Beck stated that the road from the East, leading to Boone's Lick and the Salt River country of Missouri, ran through Alton using Fountain's Ferry to cross the Mississippi.

The title to much of the land in Madison County at first was not as satisfactory as it might have been. This was due to the fact that many of the original claims had been taken up in a loose manner by some of the old French settlers who came from Cahokia and from Kaskaskia. After Rufus Easton started his settlement at the mouth of Little Piasa Creek, Ninian Edwards and Nathaniel Pope, two men of influence in early Illinois, obtained a claim to the same site and instituted legal proceedings in court to sustain their claim. This litigation naturally slowed up the development that had been started. Newcomers were afraid to settle in Alton and those who were there began to move away. There is reason to believe that Alton almost passed out of existence about 1828 or 1829. In a paper prepared for the semi-centennial of the First Presbyterian Church of Alton held in 1881, Mr. Winthrop S. Gilman wrote:

"In 1829 I went to Alton to sell goods and to purchase produce. I passed over Little Piasa Creek and about a half a mile beyond I found a wood-cutter and inquired of him where Alton was. He replied it was where I had passed a house that was occupied at the creek. There was but one house occupied in the town."

The disputed ownership was finally settled by a division of the land between the contending parties, after which people immediately began to move back to Alton. The

location of the town near the confluence of the Missouri with the Mississippi and but a few miles below the point where the Illinois empties into the Mississippi, together with the prospect of diverting part of the traffic of the Great Lakes down the Illinois by means of the Chicago Canal which was being planned at the time, were persuasive arguments and convinced the first inhabitants that Alton was destined, some day, to become a great metropolis.

Within a few years the little settlement made astonishing progress. The population increased rapidly, so rapidly in fact, that it was difficult to take care of the influx of people. Houses could not be built fast enough. Mechanics such as carpenters and stone masons were in great demand. It is said that river boats were for a few years used to house part of the population. This rapid development of Alton from 1830 to 1837 was nothing less than spectacular.

The primitive state of the country, the costumes of the people, and the type of buildings being erected gave color to the scene. In 1834, the year that Capt. Godfrey built St. Paul's Church, Alton must have been an intensely interesting sight. The streets were full of activity with men from every walk of life. Adventurers, speculators and gamblers mingled freely with substantial business men, enterprising merchants and honest laborers. The town likewise had its share of riffraff that was common to all river towns; its Tontine Row was noted for grog shops and coffee houses.

The clothes worn by the people helped to make the scene picturesque. The frontier costume of linsey hunting shirt, long jacket, buckskin breeches fastened tight at the ankle, and moccasins, had been discarded a few years previously for more civilized clothes. In the early 1830's men were wearing ruffled shirts, waistcoats, close fitting long

tailed coats in rich colors of purple, dark green or tan. The pantaloons were usually loose and baggy, and on some dandies, were worn tight fitting and held down by a strap that fitted snugly under the sole of the boot. High beaver hats with bell shaped tops and gracefully rolling rims were becoming the fashion. Women's clothes were no longer plain; the shawl and the handkerchief were seldom seen. Dresses were no longer made from homespun fabrics; silk and calico had become the fashion.

From a point of view of beauty, the situation of Alton was fortunate; nestling in the valley formed by Little Piasa Creek the town, viewed from the river boats, was both a pleasing and a picturesque sight. The row of quaint but substantial warehouses along the river front, the gray walls of the penitentiary on the west side of the town, the little red brick and white stone houses and the churches with their spires rising out of the hillside, gave Alton the appearance of a New England seaport town such as Portsmouth or Newburyport rather than a Mississippi River town. The rough topography of the site made transportation from one section of the town to another exceedingly difficult. The steep hills so separated the sections that they became known as Lower Alton, Upper Alton, Middletown and North Alton. As one drives over the city today, he is impressed with the fact that it called for courage and determination to build a city upon these hills.

Within a few years Alton was widely known throughout the United States, and from the start the town attracted an unusually large number of high type men who by bold, resolute initiative soon became successful in business. One of these men was Capt. Benjamin Godfrey who came to Alton in 1832 or 1833. Coming originally from Connecticut, Capt. Godfrey had led an interesting and an exciting life before arriving in Alton. When a young lad, he had

run away from home to go to sea. For a few years, Ireland was his home; then as a captain of a sailing vessel, he acquired a sizeable fortune, only to lose it when his ship was wrecked off the coast of Mexico. Remaining in Mexico for a few years, he accumulated a second fortune of some \$200,000 which he converted into silver and started back to the United States. On the way he was relieved of his treasure by bandits. He has told that he sat down by the side of the road and wept over his misfortune. But within two or three years he was in business in New Orleans. His affairs there brought him into contact with Mr. Winthrop S. Gilman of Alton and subsequently brought him to Alton as a partner of Mr. Gilman.

It was not long after Capt. Godfrey arrived in Alton that he became convinced that Alton had a future, and with determination he set about to help make the town a commercial and a cultural center. There were no church buildings in Alton when he first came; the few religious organizations that existed were meeting in private homes or in temporary buildings. He had been in Alton scarcely a year when he began the building, with his own funds, of a neat stone church on the corner of Third and Market Street and offered the building for use of all organized religious bodies in the town. From that time on until his death in 1862, there were but few important civic enterprises undertaken in Alton that did not have the active support of Capt. Godfrey. As a business man and as a philanthropist Capt. Godfrey's name will forever be intimately associated with the early history of Alton. He will be best remembered as the founder, trustee and benefactor of Monticello Seminary at Godfrey, Illinois, an institution which for over a century has held a highly esteemed reputation.

With the possible exception of the Alton Riots, the events that occurred in the first decade in the real life of Alton

may not be of great moment; yet there is about them the glamour of romance and a halo of color that subsequent events do not have. The hardships and the uncertainties of the frontier had not yet been entirely conquered; men were experimenting with what they termed "the infant resources of the nation," and were striving hard to adjust themselves to a new order of life. With something akin to childlike simplicity, comparatively inconsequential events loomed large and shone with such brilliance in the eyes of the pioneers that their reflections penetrate the present and fascinate us today.

In 1835 a wave of speculation in real estate swept over the whole of the United States. The boom in Illinois started in Chicago where the price of land rose in leaps and bounds. Fortunes were made almost over night. The craze soon swept throughout the entire state, and within a short period of time every little town and hamlet had dreams of greatness. In Alton the price of lots rose two hundred or three hundred per cent in less than a year. Along with this wild speculation in land went a desire on the part of the people of the state for a vast program of internal improvements, such as waterways and railroads. A great railroad system was planned of which Alton was to be the center. About this time pressure from Alton was being put on Congress to have the National Road, which was being slowly built across the nation, terminate at Alton. Alton already had the state penitentiary and was planning to get other state institutions established there. There was even hope, in 1836, that Alton might be made the capital.

The astonishing progress that Alton had made from 1830 to 1836 gave the community the ambition to attempt to make itself a great commercial center, one that would out-strip its neighbor, St. Louis, and take from it the control of the commerce of the Upper Mississippi. The State Bank

having been re-organized in 1835, endeavored to assist in this enterprise by loaning to the merchants of Alton the sum of about \$1,000,000 to be used in expanding the business of the town. Godfrey, Gilman and Company were given some \$800,000 to gain control of the lead industry of the state; Stone, Manning and Company were given several hundred thousand dollars with which to operate in produce. While all of these undertakings failed completely; the bubble of speculation in land blew up; the control of the lead trade remained in St. Louis; the dream of Alton as a great railroad center vanished; the National Road did not reach Vandalia until 1852, and then only as a dirt road west of the Wabash; and the capital went to Springfield; nevertheless Alton had forced itself into prominence and had become one of the most talked of towns in the country. Indeed, it had built itself up into a substantial community with every prospect of a brilliant future.

In 1836 Alton was visited by Mr. Chandler B. Gilman, traveler and author. In *Life on the Lakes*, published in 1837, he wrote:

"The captain of the boat called us on deck to get our first view of Alton. You can imagine that I looked with great eagerness for the first glance of a place about which I had heard so much. . . . I spent the whole day rambling about the town. The number of buildings in progress is very great, many are of stone, and some are three stories high. There is great appearance of business here. The streets are thronged with wagons from the country bringing in produce and taking things away. One farmer that I talked to came from far up the Missouri. Alton has a feeling of great stability and permanency, as though the men of today expected

to be here tomorrow, which contrasts favorably with so many other places."

Bishop Kemper, in a letter to the *Spirit of Missions* wrote on March 3, 1836:

"The town is growing and I believe it will continue to grow with rapidity and strength. Its inhabitants are full of enterprise and are united as one man in promoting its prosperity."

Elijah P. Lovejoy writing in the *Alton Observer* in 1836 stated there were between two hundred and three hundred buildings constructed in Alton that year and that the town was literally overrun by newcomers, yet only two years previously the town had just begun to attract general attention. He gave as his impression, this rapid growth was due to the fact that the leading men of the town had established it upon a broad basis of public morality and Christian benevolence. He reported in his paper that Alton in 1837 had contributed more towards religious and civic purposes than any other town in the state.

The commerce of all frontier towns at first consisted largely of buying and selling the produce from the outlying country. In this Alton rapidly developed an extensive trade. Very few western towns could boast of stores and of warehouses equal to those in Alton. With a natural landing for boats the river trade quickly developed. In 1836 more than a thousand boats docked at Alton. The first bank had been established in the town in 1834. In 1836 the *Alton Telegraph* was a lively going paper. Some manufacturing had been started; a flour mill and a saw mill were in operation. Along with the commercial development of the town went a cultural development. Shurtleff College had been moved to Alton, and about this time

Capt. Godfrey was planning to build Monticello Seminary. The first public school was opened in 1838.

The rivalry of Alton over St. Louis is borne out by the fact that a story has persisted for years in both St. Louis and in Alton to the effect that Alton is older than St. Louis; and as an embellishment of the story one still hears it said that at one time mail for St. Louis was regularly addressed "St. Louis near Alton." In view of facts, it is difficult to account for either of these stories. Founded in 1764, St. Louis in 1837 had a population of eight thousand and was seventy-three years old, while Alton's population in 1837 was only two thousand. For its first forty years, St. Louis was distinctly a French town, although it had been under the control of Spain. Up until 1800 St. Louis had but little intercourse with the people living in the states along the Atlantic sea-board. Like the old French living in Cahokia and Kaskaskia, who for almost a century had scarcely turned a hand to penetrate the wide prairies to the east of them and had carried on all their commerce with New Orleans, the French town of St. Louis, fixed and contented with its traditions and its own manner of life, looked to the south rather than to the east. St. Louis had grown slowly; it had taken the town a half century to acquire a population that Alton had acquired in less than seven years; but in 1830, when Alton was just beginning, St. Louis was one of the best known cities in the West. It had already played an important part in the development of the nation; for years the federal government had considered St. Louis as holding a position of great commercial importance. It had a bank and a newspaper almost twenty years before Alton came into being. In *A History of Illinois* Thomas Ford states that the attempt of Alton to outstrip St. Louis was a hopeless undertaking inasmuch as the merchants of St. Louis had ten times the capital of the State Bank, and

besides, held control of the steamers that plied the Upper Mississippi and the Illinois River.

The Post Office Department has no record of mail for St. Louis being addressed "St. Louis near Alton." As early as 1804, when President Jefferson made Rufus Easton postmaster at St. Louis, a post route was running between Vincennes, Kaskaskia and St. Louis, and while the delivery of mail over this route was for years very unsatisfactory, by 1820 the route had been greatly improved, sufficiently, at least, to cause an editor of an Indiana newspaper to comment on the excellent accommodations offered by the taverns along the way. Mail routes were running also between St. Charles, St. Louis, Vandalia and New Orleans as early as 1820. In his *History of Madison County* W. T. Norton states that the story of the mail was fabricated by some joker in the 1840's. In all probability it arose from the great activity that Alton displayed during those first six or seven romantic years when the town was being talked about and advertised all over the United States. At all events, if Alton was not destined to pass St. Louis in growth, it was, at least, destined to grow and to prosper.

ELIJAH P. LOVEJOY

1836

The year 1836 opened fair for Alton and for the first few months there was every reason to suppose that the almost unprecedented growth of the past four or five years in the commercial and the cultural life of the town would continue. During the summer of 1836, a young, well-educated, Presbyterian minister, Elijah P. Lovejoy, became a citizen of Alton, and in doing so unwittingly brought calamity not only upon himself but upon the whole community. Of all the events in the annals of Alton, there is none that brought Alton into more prominence or gave

more historical importance to St. Paul's Church, than the riots which occurred on account of the fact that Lovejoy brought to Alton a number of printing presses for the purpose of publishing an anti-slavery newspaper.

Before coming to Alton, Lovejoy for a few years had been publishing in St. Louis a religious paper which he called the *St. Louis Observer*. The paper had been devoted mostly to attacks upon the Roman Catholic Church and upon slavery. Missouri being a slave state and St. Louis being a city with a large Roman Catholic population, these attacks aroused public resentment. On July 21, 1836, a mob of angry citizens stormed the office of the *St. Louis Observer* and destroyed much property, but did not destroy the press. After this outrage Lovejoy deemed it advisable to leave St. Louis and having been given assurances of welcome by some of the leading citizens of Alton, he sent his press there. Lovejoy had reason to believe that he could continue to publish his paper in Illinois without interference. Illinois was a free state; it was to Madison County that the distinguished Virginian Edward Coles had taken his slaves and set them free; in Jacksonville was the Rev. Edward Beecher, where just a short year before, as Paxton Hibben tells in his *Henry Ward Beecher* "Lovejoy and Edward Beecher, in the latter's house in Jacksonville, kneeling on the floor, their arms out-stretched over the dining room table, their hands clasped, were beseeching the guidance of God as to what they could best do to defend 'the sacred right of a free press . . . the vital and essential principle of our nation's life.'"; in Edwardsville was the Rev. Thomas Lippincotte; in Quincy the Rev. David Nelson and in Alton there was the Rev. Frank Graves; all outspoken anti-slavery men.

Lovejoy's press arrived in Alton on Sunday, July 24th, and was allowed to remain on the river bank all that day.

Early Monday morning a small group of men, some said to have come from St. Louis, threw the press into the river. That same Monday, late in the afternoon, a call meeting assembled a large number of indignant citizens. They met in St. Paul's Church, then known as, the Presbyterian Church. During this meeting Lovejoy was called upon to state the conditions under which he would consent to publish his paper in Alton. This he did with clearness, determination and dignity, closing his remarks with those ringing words, which perhaps, better than any others ever spoken, express the right of free speech: "But gentlemen, as long as I am an American citizen, and as long as American blood flows in these veins, I shall hold myself at liberty to speak, to write, and to publish whatever I please on any subject, being amenable to the laws of my country for the same."

These citizens that had assembled in St. Paul's Church were desirous that the *Alton Observer* continue its publication in Alton and gave Lovejoy renewed assurance of their support. After procuring a new press, Lovejoy continued to publish his paper, now called the *Alton Observer*, for about a year unmolested. During this period the paper published a number of articles written to show that slavery was a great wrong; these articles were not in any sense inflammatory; they were beautiful, dignified, scholarly written articles, but they left no doubt in the minds of their readers where the author stood on the question of slavery.

It is difficult to understand why, in the spring of 1837, public sentiment in Alton turned against Lovejoy. Alton at that time had a reputation for morality and religion above every other town in the state, and besides, the New England element was supposed to be the dominating influence in the town. This failure of the majority of the citizens of Alton to stand behind Lovejoy is indicative of the

almost universal acceptance of the institution of slavery in 1837. The *Peoria Register* in 1837 commenting on the Alton Riots conceded that "Christian philanthropy and public and private enterprise gave Alton a high character which the entire West had awarded her." With the enviable position that Alton had created for itself in 1837, it is today difficult to understand how the Alton Riots were possible; but in all probability, had Lovejoy set up his press in any other northern city than Alton, his fate would have been the same. In 1837 the nation was just beginning to form its final judgment on the question of slavery. Lovejoy and a few fearless men were quite alone in their condemnation of the evil, but it was these men who were really forming the nation's final decision which was not to be spoken for a quarter of a century later.

It was in the early part of the summer of 1837 when public sentiment in Alton first spoke out against Lovejoy. The circulation of the *Alton Observer* had jumped from 483 in January to over 2,000 in July, and when the paper, on July 5th, issued a call for the forming in the fall of an Illinois State Anti-Slavery Society, there was cause for alarm amongst the Southern sympathizers.

On July 11th, a public meeting was held in the old market house which stood in the center of Market Street less than two hundred feet away down the hill from St. Paul's Church. At this meeting Lovejoy was publicly criticised and was advised to discontinue his publication if it were to continue to attack slavery. In August the *Missouri Republican*, a paper published in St. Louis, printed two editorials derogatory to Lovejoy and advising Alton to take steps to stop the *Alton Observer*.

On August 21st the mob again took matters in its own hands and this time completely wrecked the office of the *Alton Observer*. Again the friends of Lovejoy came to his

rescue and a new press was sent for. When it arrived, on September 21st, it too was destroyed. This was the third press that had been destroyed in Alton; but Lovejoy still undismayed, with funds sent him from friends in Ohio, ordered a fourth press. For some time excitement in Alton had been intense; it was now increasing daily; within a few weeks it rose to a state of public insanity; the business of the town came almost to a standstill.

Towards the end of October the delegates to the Anti-Slavery Society meeting, which the *Alton Observer* had called, began to arrive in Upper Alton. The Rev. Dr. Edward Beecher had come down from Jacksonville to attend the meeting and to deliver a series of lectures. A few days after his arrival he defied the pro-slavery element in Lower Alton and announced that he would deliver one of his lectures in St. Paul's Church. The Southern sympathizers let it be known that this lecture was not to take place; but the Rev. Dr. Beecher was not a man to be deterred from what he felt a duty by mere threats; nor were the friends of Lovejoy in Alton willing to back down. Henry Tanner tells us: "We had formed a company and were ready to repel an attack." The night of the Rev. Dr. Beecher's lecture, St. Paul's was filled with people and in the front vestibule was stationed an armed guard of some fifteen or twenty men with muskets in their hands. During his lecture the Rev. Dr. Beecher affirmed and asserted that there should be no compromise and that the *Alton Observer* must continue and Lovejoy must be defended. While the Rev. Dr. Beecher was speaking the mob was forming outside of the church, and shortly a brick was hurled through one of the west windows of the nave. Instantly the brother of Henry Tanner, seated in the gallery, called out, "To arms!" Whereupon the armed guard rushed out and quickly dispersed the attackers. Henry Tanner in describ-

ing this eventful evening wrote: "In a few minutes the church door was flanked on either side by armed men whom it was not safe for a mob to attack."

The address of the Rev. Dr. Beecher in St. Paul's Church was the signal for quick and decided action on the part of both parties. The fourth press which had been ordered was expected to arrive any day. The friends of Lovejoy anticipating trouble enlarged their forces and began to prepare for whatever might occur. Events from then on moved swiftly, coming to an end on that fateful night of November 7, 1837. That night Alton was wild with excitement and the bell in the steeple of St. Paul's Church was rung for over an hour announcing the tragic end of Elijah P. Lovejoy.

The news of Lovejoy's death shook the nation; it stirred the indignation of William Lloyd Garrison; it aroused the eloquence of Wendell Phillips; and lighted a flame of resentment throughout the land. The first American martyr to the cause of free speech and to the cause of slavery had forfeited his life. A noble, Christian gentleman had been killed. No one can follow the life of Elijah P. Lovejoy or read any of his numerous writings without being impressed by his command of the English language, his unflinching courage, the beauty of his character and his trust and his belief in God; nor can one altogether overlook his intolerance and his deep and unjustified prejudice against the Church of Rome, which was perhaps the one and only weakness in the character of Elijah P. Lovejoy.

In Springfield, Sandburg tells us a young lawyer, twenty-eight years of age, was shocked by the news that came from Alton. "Feet on the office table, gazing across the public square, he sat huddled with his thoughts." He did not act; but twenty years later Lincoln fully realized that Lovejoy had died a martyr to a great cause. It was so with

Alton. In less than twenty years after the death of Lovejoy, the columns of the *Alton Weekly Courier* were filled with anti-slavery articles; the *Courier* was no longer afraid to speak, to write and to publish what it pleased.

The Alton Riots proved to be a serious blow to Alton; they set the town back for years; but as time went by, the town recovered from the effects of the depressing year of 1837, and a half century later, a new generation raised the graceful lofty column, crowned with a figure of Victory soaring high above the city, in veneration of Elijah P. Lovejoy.

The PROTESTANT EPISCOPAL CHURCH in the UNITED STATES

The slow growth that the Episcopal Church made in the states west of the Alleghanies was due to an accumulation of difficulties. The missionary priests sent to these states worked for years under tremendous handicaps. The fact that the Church moved on triumphantly in these states during those trying years of the first half century after the American Revolution, filled as they were with dissensions and disagreements inside the Church, and even with a passive attitude on the part of some of the bishops towards the extension of the Church in these states, is surely proof of its mighty destiny and its divine mission.

The Protestant Episcopal Church that was organized in the year 1789 by the union of all Episcopal churches in the General Convention at Philadelphia had none too firm a foundation upon which to build. In the years before the Revolution the Church of England in the colonies was far from being in an ideal state. In New England, outside of the few larger cities, the Church scarcely existed. In the southern colonies the state of the Church was somewhat

different due to plantation life. Wherever a royal governor had been stationed a semi-state Church had been set up, in which case the parish naturally prospered. The degree of prosperity, however, depended upon the political and the economic life and also upon the temperament of the colonists.

All of the colonial churches were under the control of the Bishop of London, who at different times sent a commissioner to represent him. It was at best but a loose arrangement and any real uniform control or supervision was impossible. Great difficulty was experienced in obtaining priests for the parishes. A few Americans had gone to England for ordination but the majority of the clergy were Englishmen or Scotsmen. As early as 1700 the different churches had petitioned the Crown to furnish them with a bishop so that a strong organization could be established, but for over seventy years these requests were flatly refused. Confirmation being a physical impossibility, it was almost a forgotten rite in America in pre-Revolutionary times.

As political differences arose between the colonists and the Crown, differences arose between the laity and the clergy; as the resentment of the colonists became more intense, and the break with the mother country came nearer and nearer, the great majority of the Episcopal clergy began to take a stand on the side of England. In his *History of the American Episcopal Church* S. D. McConnell points out: "When the Continental Congress set aside July 20, 1775, as a day of fasting and prayer, and called upon all Christians to assemble in their accustomed places of worship, all but four of the clergy in the country opened their churches; but the real sentiment of the clergy was expressed in the sermons preached that day." Compromise was stressed, but this proposal was given anything but friendly consideration by the people. The position of the clergy

soon became intolerable; public sentiment became aroused and within a short time turned into physical violence. Within a year practically all of the Episcopal churches closed their doors and many of the clergy sought refuge in Canada or in seclusion; the incensed populace in many sections burned and destroyed much church property and in some instances churchmen and priests were thrown into prison.

In spite of all these difficulties the Church was still strong in many respects. Its greatest strength perhaps lay in the fact that many of the leading families belonged to the Church and remained loyal to it. Washington and Patrick Henry were devout Churchmen. Benjamin Franklin, as far as he had any religion, was a Churchman and was a member of the vestry of Christ Church, Philadelphia. When the Revolution came to an end the Episcopal Church was downcast but by no means destroyed and its reconstruction was at once begun. In 1784 the Rev. Dr. Seabury went to England for consecration as a bishop, and being refused on account of political objections, journeyed on to Scotland and received his episcopate from the hands of the non-juring bishops of the Scottish Episcopal Church. The Rev. Dr. White and the Rev. Dr. Provoost followed, and in 1787 received their mitres in Lambeth Chapel.

At long last, with the necessary episcopal organization, the Episcopal Church in America set about to reestablish itself. At first differences arose over its organization, its ritual, its creed, but finally guided by the wisdom of its leaders complete unity of thought was obtained, and the Protestant Episcopal Church came into being and started on its way. However, the road that lay before it was by no means clear of obstacles; the flavor of aristocracy and the taint of Toryism which the Church indisputably had inherited, could not be eliminated at once; in fact it was neces-

sary for several decades to pass before this suspicion was erased.

Rapid progress could not be expected at once while some of the bishops displayed indifference towards the real mission of the Church. Bishop Provoost of New York resigned his episcopate to take up the study of botany; Bishop Madison of Virginia for years neglected his diocese for William and Mary College; Bishop White of Pennsylvania showed only a little more interest; the new fields which the nation was opening up were being sadly neglected. It is related that the Rev. Dr. Gardiner of Trinity Church, Boston, at one time the leading Episcopal clergyman in the eastern dioceses, when asked to contribute towards the erection of an Episcopal church in a nearby village, declined on the grounds that the Episcopal Church was designed for ladies and gentlemen and that they did not live in the country. Speaking of conditions in Boston at about the middle of the nineteenth century, Bishop Phillips Brooks said: "The Episcopal Church in Boston had still a sort of foreign air. The taint of Toryism still clung about it. It was an English importation. Its venerable rites were curiosities. Its holy days were puzzling superstitions."

It is clear that the Episcopal Church had much to live down and much to build up before progress could be made, and this was especially true in the new states that were being formed in the first half of the nineteenth century. The men who were carving these new states out of the wilderness came from the great common people. Their lives, for the first generation at least, were to be marked by toil and by sweat, rather than by the refinements of a highly cultivated society. Religion was to be a part of their lives, but the less elaborate forms of religion were more easily accepted by the frontiersmen; for this reason the Episcopal Church was to make at first but slow progress in the West.

The PROTESTANT EPISCOPAL CHURCH in ILLINOIS

While the wilderness was being conquered the life of the backwoodsmen was only for the brave and the strong. From 1800 to 1820 Illinois was no exception to this rule. In *A History of Illinois* Thomas Ford gives us a vivid picture of the life of the times. The people were rough, and more frequently than not, uncouth. Almost every man drank daily large quantities of whisky; nor were the standards of morals what they are today. Religion did not play an important part in the lives of the people; however along with the first pioneers came men who preached the Word. These early ministers of the Gospel were not trained in theology and for the most part had only loose connections with organized religion. Most of them, liberally supplied with Wesley's tracts, had been inspired by their own conscience to go forth in the name of the Lord; they brought with them a simple type of religion which the backwoodsmen could understand; they traveled from hamlet to farm house exhorting in a most forcible manner the settlers to accept God. But if their manner was not conventional, or their approach pleasing, nevertheless, it must be acknowledged that these first ministers in Illinois served their purpose well and that theirs was a noble effort. After the country became more settled and villages and towns were built, these itinerant ministers could no longer supply the religious needs of the people; the more civilized society, which began to develop after 1820, called for organized religion.

The Methodists, the Presbyterians, the Baptists and the Roman Catholics established churches in Madison County before 1830. Episcopalian missionaries attempted to do the same. Under the heading "Official Correspondence" in the April, 1837, issue of the *Spirit of Missions* it is recorded

that an agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church was, for a short time in 1823, in Illinois and established two stations there, St. John's Church, Albion, and Trinity Church, Alton; but as neither of these stations could obtain a priest, both passed out of existence and eight years went by before another missionary of the Church was sent to Illinois.

The first mention of Illinois that occurred in the *Journal of the General Convention* was in the *Journal* of 1832. This was a report of the Domestic Missionary Society and merely stated that aid had been given to Illinois. There being no General Convention held from 1832 to 1835, the next mention of Illinois occurred in the *Journal* of 1835.

The April, 1837, issue of the *Spirit of Missions* further recorded that the Rev. Mr. Corson, a missionary from Missouri, visited Edwardsville and Jacksonville in 1831, and shortly afterwards Jacksonville organized a parish and made formal application for a priest; but it was not until 1833 that a missionary could be found who would go to Illinois. In May, 1833, the Rev. John Batchelder arrived in Jacksonville and thus became the first resident Episcopal clergyman of Illinois, and for one and one-half years remained the only one there.

In 1834 four missionaries were sent to Illinois, one for Chicago, one for Galena, one for Peoria, and one to serve both Beardstown and Rushville. It was these five missionaries and their laymen who formed the Primary Convention of Illinois in 1835.

The 1835 issue of the *Journal of the General Convention* recorded:

"The Diocese of Illinois was organized by a Convention of Clergy and Lay Delegates, held in Peoria, March 9, 1835. By this Convention, the

Rt. Rev. Philander Chase D.D. was unanimously appointed to the Episcopate of the Diocese. It is but a little more than two years since the introduction of worship and ordinances of our Church into that State, and it is less than a year since there was only a solitary clergyman in the whole of this extensive and inviting field."

This same issue of the *Journal* further reported that the clergy of the state consisted of the bishop, four presbyters and two deacons; that one church had been built at Jacksonville, and that parishes had been established in Chicago, Peoria, Galena, Rushville and Springfield. In this issue of the *Journal* mention was made of the immense emigration that was taking place in Illinois, or "the frontier of the far West" as Illinois was referred to.

The RT. REV. PHILANDER CHASE,
BISHOP of ILLINOIS

While the emigrants were pushing their way westward over the mountains and out into the hills and the valleys of Ohio, the broad stretches of Indiana and of Illinois and into the mountains of Kentucky and of Tennessee, the Protestant Episcopal Church for the most part was standing still. The emigrants, many of whom were churchmen, were calling for help, but the Church as an organization, for years was indifferent to their calls. There were however a few fervent souls like Bishop Chase and Bishop Otey who, actuated by their own conscience and with but little financial aid from the Church, accompanied these emigrants into the wilderness and helped set up the frontiers.

When Bishop Chase came to Illinois he was looked upon as a veteran frontiersman. Twenty years before he had pioneered in the wilds of Ohio. Now he was to begin a simi-

lar task in Illinois. In 1835 Illinois was no longer a wilderness, but as a whole, the state was still very primitive, especially in the northern part where there were great stretches of wild undeveloped land. It was in this section of Illinois that the first bishop of the Episcopal Church in Illinois was to begin his work.

The men who have ventured forth as missionaries, carrying God's word to the outposts of civilization, have ever been men of courage, men willing to endure trials and to withstand hardships, heeding only the call of duty to divine service. Such was the character of the Rt. Rev. Philander Chase. Bishop Chase has been described as a man of great physical endurance and power, self-willed, of iron determination, of tireless energy, industrious, an original genius, a devout Christian.

It falls to but few men to live a life so full and so eventful as that of Bishop Chase. Born of sturdy New England stock in Cornish New Hampshire in 1775, the future Bishop began his ecclesiastical labors in the western part of New York State. Following his ordination as a deacon in St. George's Chapel in the city of New York, he returned again to western New York which at the time was little more developed than was Illinois in 1835. In 1799 he was made a priest. In 1805 Bishop Moore of New York sent him to New Orleans to establish Christ Church which was the first Episcopal church in the whole of the vast Territory of Louisiana. Within six years the young clergyman was rector of prosperous Christ Church, in Hartford, Connecticut. The years that Bishop Chase spent in Hartford were the most peaceful of his entire life and there he might have remained and rested in ease and comfort; but there was something ever active in the restless soul of Bishop Chase and while there in Hartford he felt an urge to go forth

into the then wilds of the State of Ohio to preach the Divine Word.

The following ten years of his life in Ohio were filled with romance and with hardships. We may glean an insight of the ruggedness of the life of the people of Ohio at the time Bishop Chase went to that state from a brief description which he gives in *Reminiscences* of a hurriedly prepared meal for an unexpected visitor, "We had beefsteak, chickens and pork roasted and boiled to our mind." During these years he was at work building a home for his family, establishing parishes, riding hundreds of miles on horse-back each year while visiting the scattered churches, organizing the Diocese of Ohio which carried with it his elevation to the episcopate, with the building of Kenyon College with its tragic sequel, brought about by an unfortunate misunderstanding which arose over his administration of the institution he had founded.

In 1831 Bishop Chase resigned the presidency of Kenyon and also the bishopric of Ohio. All of his labors of these the best years of his life had only made him, in his own words, "a bishop without a see" and had sent him into exile to the Territory of Michigan. But his indomitable will led him on, and his blind faith in his motto "God will provide" sustained him. In the wilds of Michigan Territory the dauntless Bishop again set about to build a home for his family and to carry on the duties of his sacred office of bishop, even though he had no established diocese. It was while he was at work building his home on the banks of the St. Joseph River in southern Michigan that, without his knowledge or consent, the handful of clergymen in Illinois elected him their bishop. When Bishop Chase received this information he accepted it as a command and immediately set about to visit his new diocese.

Again he must build a new home for his family; again

new parishes must be established; but by now, all this was no new experience for the Bishop, and with the same resolution of old, Bishop Chase, in 1835, faced the future in Illinois. Early in May, 1835, Bishop Chase left his home in Michigan and set out for Illinois, arriving at Chicago later that month. From Chicago he went to Peoria and from there to Springfield and then to Jacksonville and back again to Springfield. While in Springfield he was advised to attend the General Convention which was to meet in August at Philadelphia. Remaining in Illinois but a few days longer, he now set out for Philadelphia by way of Michigan, a detour which added some five hundred more miles of travel. In view of the fact that considerable unpleasantness arose over his resignation of the bishopric of Ohio, no doubt the old Bishop had some misgivings as he approached the convention city. No challenge was made Bishop Chase on the floor of the convention and he had the pleasure of seeing both the new Diocese of Illinois and its bishop received into full unity by the convention; he also saw the convention appoint Bishop Kemper, whom the convention had just made a bishop, Missionary Bishop of the West, and grant him ample funds to organize his diocese on the west side of the Mississippi; but for Illinois, equally waste, no provision was made.

Bishop Chase realized that he would meet in Illinois the same difficulty in obtaining priests for parishes that he had experienced in Ohio. The passing out of existence, for want of priests, of the stations of Trinity at Alton and of St. John's at Albion, was evidence of this difficulty. Both Bishop Chase and Bishop Kemper stoutly maintained that the young priests must come from the native soil and that colleges for the education of priests must be established in the new states, if the Church were adequately to meet the demands for religion in these states. No doubt soon after

he had accepted the bishopric of Illinois the thought came to him of building a college in Illinois, just as he had done in Ohio some ten years previously, but it was not until he was at the convention in Philadelphia that he decided to raise the funds for Illinois by the same procedure he had raised the funds for Kenyon. It was in England where he had raised the money for Kenyon; to England he would go again, and immediately, leaving Illinois, during his absence, in charge of Bishop Kemper. This second trip to England in quest of funds was not so successful as his first trip. When he arrived in England he found that many of his old friends had died and that it was not easy to make new ones; yet, in spite of handicaps, the old Bishop returned to America in the spring of 1836 with a respectable sum of money, a sum sufficient to encourage him to make, with like purpose, a tour of the New England States before starting back towards Illinois.

In *Reminiscences* Bishop Chase quotes from a letter written by his daughter, Mary Chase, which gives an interesting picture of the family's departure from Gilead, the home that they had built in Michigan:

"Our father arrived at Gilead upon the 28th day of June, 1836. It was a day of rejoicing indeed; all ordinary occupations were laid aside. . . . Dear mother cried for joy. The 5th of July, Jane went to prepare herself for the journey. The next day our movables were sold, and B. returned from Detroit, bringing with him an elegant span of horses, and a good wagon, as a present from Mr. C. C. Trowbridge to our father.

"At length the day arrived in which we should leave our happy home, to go, we knew not whither. The ox-team, driven by a hired hand, led the van; the old carriage with the family came

next; then H. with another wagon, and P., on old Cincinnatus, brought up the rear."

In July or August Bishop Chase, accompanied by his family, arrived in Peoria and soon after his arrival, purchased a tract of land a few miles from the town and built a temporary house using mostly sticks and mud for building materials. This home he called the "Robin's Nest".

Early in the spring of 1837, as soon as the ice was out of the Illinois River, he left Robin's Nest to start upon his visitations. It is of interest to note that St. Paul's, Alton, was his "first field of duty" as he reported his trip to the *Spirit of Missions*. At Alton he found the Rev. James De Pui who had been sent there in response to a request from Bishop Kemper.

In 1837 Bishop Chase was no longer a young man; he was sixty-two years old and growing corpulent; the strenuous life he had led had begun to tell upon his physical strength; his days for traveling on horseback were passed; now he must make his visitations by steamboat, stage, or in his Quaker coach. From 1830 to 1850 the greatest difficulty facing the country was the problem of transportation. There were practically no roads in many sections of the country in 1835, and those that existed were mostly mud roads which were impassable during many months of the year. Steamboats plied the Mississippi and the larger Illinois rivers, but horse-drawn vehicles were the real means of travel. By 1840 stage lines were running between the principal towns but this means of travel was always uncomfortable and unsatisfactory. Charles Dickens' description of the mud holes in the streets of Belleville in 1842 is some indication of what country roads in general were like in Illinois at this time. In the spring of 1836 Bishop Kemper was in Springfield and wished to go east into Indiana, but as there were no stage lines running and the roads were

impassable he was forced to return to St. Louis and there take a steamboat for Madison, Indiana, his destination. In spite of these difficulties Bishop Kemper reported in the August, 1836, issue of the *Spirit of Missions* that he had traveled by land and water 740 miles in one week of March of that year. In the April, 1836, issue of the *Spirit of Missions* is a letter from Bishop Kemper in which he wrote: "The winter of 1836 was very severe. There were no stages running. The rivers were full of ice . . . but why not go on horseback? . . . for one ignorant of the country exposed to snow storms on the prairies and to the dangerous necessity of swimming creeks . . . besides the mire was so thick in Illinois that frequently people cannot assemble for public worship. . . . I was advised, by the people who knew the perils of travel, it would be unwise to go out."

As soon as Bishop Chase got his family settled in Robin's Nest and his new diocese organized, he turned to the planning of his college. He selected a tract of beautiful rolling ground near Robin's Nest for the site of the college which he called "Jubilee," and for a period the work on the buildings occupied most of his time and consumed most of his energies; but nothing could hold him still for long, for his restless nature kept him constantly on the go. He no sooner would return to Robin's Nest, dispose of his stacks of mail, than he would be off again on his journeyings. There was scarcely a year between 1839 and 1850 that Bishop Chase did not visit the states along the Atlantic seaboard, to attend the General Convention or in quest of funds for Jubilee. By 1840 he had worn out his Quaker coach and had bought a second carriage. This coach was evidently a curious affair. The Bishop himself has said it was "a vehicle, well-known throughout the neighborhood". It was drawn by a team of fine horses and was large enough to sleep in. In *Reminiscences* he tells of several occasions

when he could not find suitable lodgings and was forced to sleep in his wagon, as he sometimes referred to his coach. It must have been a picturesque sight to see the Bishop seated in this funny old conveyance, and not infrequently, with the reins in his own hands, driving across the prairies. On his visitations he might stop any place, put up at some farm house, conduct services in some grove, in some barn, in a vacant store, or in a private dwelling. In a report to the *Spirit of Missions* he wrote: "Many times I have conducted services in log cabins where light came only down through the opening in the great chimney or through oiled paper in the windows". In the accounts of these officiations the Bishop has given us sufficient details to let us know that on all such occasions, no matter how primitive the surroundings may have been, the service was conducted with strict regard for ritualistic detail.

The *Journal of the General Convention* of 1841 referred to Jubilee as "an Institution of great promise". During the lifetime of Bishop Chase, Jubilee was never large but it was a successful college, and after his death, continued successfully for about fifteen years. But after Bishop Chase died, Jubilee was never the same. The soul of Jubilee was gone. After 1868, when the college failed to open, several attempts were made to reopen it, but all failed. In 1883 the Rev. Thomas W. Haskins, once rector of St. Paul's, Alton, was inspired by reading *Reminiscences* to such an extent that he was moved to reopen Jubilee. The effort, however, was unsuccessful and as the years rolled by, the college buildings fell into a state of ruin. Today the grounds are owned by the state and the buildings have been designated as historic monuments.

In 1843 Bishop Chase was elected Presiding Bishop of the American House of Bishops, an office which he held until his death. In 1844, sixty-nine years of age, his

strength beginning to give away, with evidence of weariness, the ailing Bishop reported to the General Convention that he had traveled twelve hundred miles that year. From then on he rapidly failed in health; yet regardless of the hardships of travel of that day, he continued on and on; he seemed to know no fatigue, to know no rest.

All of the portraits of Bishop Chase show him to have been a very handsome, indeed, a magnificent looking man. He was six feet three inches tall and of great frame. His appearance was commanding and arresting. It was said that when he stood in an ordinary doorway, he seemed to fill up all of the space. His wonderfully refined, kindly face, with its clear cut features as shown in his portraits, bespeaks the character of the man. He was a most picturesque sight, especially towards the end of his life, walking along the streets, carrying his thick heavy gold-headed cane, his English clergyman's cap on his head, wrapped in his great loose cape.

During the last years of his life the old Bishop delivered his sermons seated, propped up in the pulpit with cushions; but there was no lessening of the thunder in his beautiful but powerful voice, nor in his heroic faith. In 1852, while driving over the campus of Jubilee College, he was thrown from his carriage and sustained injuries from which he never recovered. On September 20, 1852, at his home near his beloved Jubilee, surrounded by his family and his friends, he very peacefully passed away.

Amongst the Illinois State Historical Society's published papers, is a most carefully and tenderly prepared essay on Jubilee and Bishop Chase by Lorene Martin which describes Jubilee today:

"its ivy-draped walls slowly mellowed to a soft warm gray have reverted to the wild natural beauty of the surrounding country-side."

and in the old abandoned graveyard of the college which the Bishop himself laid out,

"three tall firs, within a small inclosure, now lift their green against a blue sky, and together with a marble monument, in the semblance of an Episcopal altar, with an open Bible of marble lying upon it, mark the lovely sylvan resting place of The First Bishop of Ohio and of Illinois, for nine years the Presiding Bishop of The American House of Bishops, the founder of Kenyon and Jubilee Colleges."

ST. PAUL'S CHURCH in the TOWN of ALTON 1836

The station of Trinity established in Alton in 1823 died along with the first settlement there, sometime before 1829. At the Primary Convention in Peoria in 1835, the Rev. John Batchelder of Jacksonville reported: "I have recently been informed that it is the desire of friends of the Church in Springfield and in Alton to organize parishes and to secure clergymen."

Bishop Chase in *Reminiscences* quotes from a letter that he wrote from Jacksonville in 1835, during his first trip to Illinois, to his wife in Michigan:

"Dr. H., in his letter, urges me to return to Springfield, and not continue my journey any further to the south this summer, on the ground that the cholera has broken out with renewed violence in Alton, the chief place whose interests call for my attention."

The second convention of the Diocese of Illinois was held in Jacksonville in May, 1836, and was presided over by Bishop Kemper. Bishop Chase was in England from

the fall of 1835 until late spring of 1836 and did not return to Illinois until July or August of that year. At the General Convention in Philadelphia Bishop Kemper had been requested by Bishop Chase to take charge of Illinois during the latter's absence. At the Diocesan Convention in 1836 the Rev. Joseph L. Darrow reported that he had arrived in Illinois in August, 1835, and had preached his Christmas 1835 sermon in Alton. The Rev. Mr. Darrow had, at the request of Bishop Kemper, been made a missionary priest to serve Madison and St. Clair counties and was stationed at Collinsville. In the July, 1836, issue of the *Spirit of Missions*, there is a letter from the Rev. Mr. Darrow, dated Collinsville, April 15, 1836, in which he wrote:

"One Sunday I preached in Alton, but for want of a house I could officiate only once."

The Rev. Mr. Darrow was said to have been a physician as well as a priest and helped support himself by rendering professional medical services at which he was quite successful. He is described as a quiet, genial, courteous man, especially kind to children. It is said that he cured many people apparently dying of cholera and in 1855 he succumbed to the disease himself. From all accounts, the Rev. Mr. Darrow was faithful to his trusts.

The prominence that Alton had attained from 1830 to 1835 had attracted the attention of Bishop Chase in 1835, and quite naturally that of Bishop Kemper from his see just across the river, as is shown by his letters to the *Spirit of Missions*. In the April, 1836, issue of the *Spirit of Missions* there is a letter from Bishop Kemper, dated St. Louis, Mo., March 3, 1836, in which he wrote:

"I have lately spent a few days in Alton. The prospects there are of the most gratifying nature. On Saturday night, 20th Feb., having received a

few days before a copy of the Constitution, etc., used in organizing churches in Pennsylvania, I presided at a meeting when the Episcopalians of the place organized 'St. Paul's Church in the town of Alton', and elected ten vestrymen. On Sunday I officiated in the morning at the Baptist Church, and in the afternoon in the Presbyterian to large congregations, many of whom united in the service."

The only known list of the members of the first vestry of St. Paul's Church is that to be found in *A Gazetteer of Madison County* by J. T. Haire, published in 1866. The following names are listed:

John Bailhache
Charles Trumbull
——— Kimbell

Henry Tanner
Amos B. Roff
J. W. Chickering

In the August, 1836, issue of the *Spirit of Missions* there is a letter from Bishop Kemper, dated Springfield, May 21, 1836, in which he states that the Rev. James De Pui had recently been appointed to serve both Rushville and Beardstown and that he was expected to attend the Diocesan Convention at Jacksonville, but failed to arrive in time. Evidently the Rev. Mr. De Pui scarcely more than reported at Beardstown or Rushville, for in July, we find him at Alton.

It will be observed that Bishop Kemper, as well as Bishop Chase, was something of a traveler, and that he had taken seriously the trust imposed on him to look after Illinois during Bishop Chase's absence while in England. It will be noted that Bishop Kemper was in 1836, in February at Alton; in March at Springfield, and that same month went to Madison, Indiana, by way of St. Louis, having traveled 740 miles in one week by land and water; in May he presided over the Diocesan Convention at Jackson-

ville, and on the 21st day of May he was again in Springfield.

REV. JAMES De PUI
1836

At the third Diocesan Convention held in Chicago in 1837, the Rev. Mr. De Pui reported that he had taken charge of St. Paul's, Alton, in July, 1836. In the December, 1836, issue of the *Spirit of Missions* there is a letter from the Rev. Mr. James De Pui, dated Alton, August 16, 1836, in which he reported that St. Paul's Church had raised in subscriptions, between \$3,000 and \$4,000 for a church, held an option on a good lot and hoped to build soon. He further stated that the church had fitted up a small store room which held about one hundred people and that it was the only place in the town to be had. The same issue of the *Spirit of Missions* reprinted an announcement of the vestry of St. Paul's, dated October, 1836, which stated that the Vestry had authority to purchase a lot at \$4,000 and to make a loan of \$5,000 for a building. At the Diocesan Convention in 1837, Bishop Chase reported that Judge Hawley of Alton had presented the vestry of St. Paul's with a lot for the proposed new church. These announcements indicate rapid action for a parish that had just been formed, and likewise vividly illustrate the amazingly progressive spirit of Alton in 1836.

The October, 1837, issue of the *Spirit of Missions* contains a letter from the Rev. Mr. De Pui, dated Alton, June 7, 1837, in which he states that St. Paul's Church had rented a building, lately used by the Baptists, which contained thirty or forty pews, at a rental of \$400 a year; that the excavation for the new church was made but, on account of the times, the project had been temporarily abandoned; that the ladies of the parish had raised \$800 by means of a fair.

At this time St. Paul's had twenty-seven communicants in the church; the Sunday School had fifty children and seven teachers.

This letter of the Rev. Mr. De Pui is of interest on account of its reference to the times. In June, 1837, trouble was brewing for Lovejoy, and that spring the bubble of speculation in real estate had burst and, besides, all of the banks in the United States had stopped payments. Clearly 1837 was not a year for St. Paul's to begin the building of a new church.

The last letter of the Rev. Mr. De Pui, written from Alton, appeared in the March, 1838, issue of the *Spirit of Missions*. It was dated December 22, 1837. In this letter he wrote discouragingly of the future of St. Paul's and of Alton, stating that the congregation had been changing its place of worship so frequently that the parish could not progress. He further stated that Alton had for several months (he was writing after the death of Lovejoy) been in such a state of excitement that the people were not in a frame of mind "to listen to reason, to religion or to anything of a sober nature." He referred to the fact that when the excitement over Lovejoy first began, he had preached a sermon on the necessity of maintaining law and order, and that the sermon had been printed in pamphlet form.

It is to be regretted, however, that the first rector of St. Paul's did not recognize the great principles that Lovejoy stood for and take his stand at the martyr's side. But the honor of St. Paul's was well maintained at the crucial hour, for in that brave, yea, almost immortal little band of men that stood guard over Lovejoy's press, on the night of November 7, 1837, were two members of St. Paul's Parish, Henry Tanner and Amos B. Roff. The Rev. Mr. De Pui, as a minister, did not stand alone in his position, for of all the ministers of the Gospel in Alton in 1837, only the

Rev. Frank Graves of the First Presbyterian Church stood by Lovejoy to the end.

In the November, 1838, issue of the *Spirit of Missions* the Rev. Mr. De Pui reported that, with the consent of Bishop Chase, he left Alton in July, 1838, and went to Dixonville.

MR. OWEN LOVEJOY

1838

In the various histories of St. Paul's Church, Mr. Owen Lovejoy is mentioned as having served as lay reader at St. Paul's. There is no mention in the *Journal of the Diocese of Illinois* of this as being a fact; but it is probable that he did so serve. In the fall of 1837 and the winter and the spring of 1838, the Rev. Mr. De Pui was in poor health, suffering from chills and fever, ailments that were very prevalent in Alton during the early days. Mr. Owen Lovejoy, who had been working in Alton with his brother Elijah P. Lovejoy, undoubtedly was left downcast and at sea after the death of his martyred brother; and no doubt these two men, the Rev. Mr. De Pui and Owen Lovejoy, both in a mutual state of mind, were drawn to each other in the late fall of 1837; and through the Rev. Mr. De Pui's influence, Mr. Lovejoy became interested in the work of the Episcopal Church. The records of the Diocesan Convention held at Rushville in June, 1838, state that the Rev. Mr. De Pui "appeared and took his seat". Mr. Owen Lovejoy was listed as a duly accredited lay delegate to this convention.

The *Journal* of this convention records: "On June 5th, they signed the usual testimonials in favor of admission of Mr. Owen Lovejoy to the Holy Order of Deacons." But this step was as far as he went, for in his address to the Diocesan Convention in 1839 at Chicago, Bishop Chase said: "Immediately after the rising of the Rushville Con-

vention I went to Beardstown; the next morning I went to Springfield, and the following Sunday I was at Jacksonville. Here I expected to ordain, by dispensation, a candidate for Holy Orders, but something occurred, which, in my judgment, required deliberation and advice of my Brethren, the Bishops. I deferred, and in the meantime, the candidate, Mr. Owen Lovejoy, requested that his name be taken from the list of candidates and this I accordingly did."

Late in September, 1838, Mr. Owen Lovejoy, traveling on horseback, came to a fork in the road as he was nearing the town of Princeton. Being undecided whether to enter the town, or to go on, he allowed his horse to make the decision. The horse chose the road that led to the town. The minister, the Rev. Lucian Farnham of the Hampshire Colony Congregational Church of Princeton, was at that time on sick-leave and the church, anxious for a leader, requested Mr. Lovejoy to serve for one year. In October, 1839, Mr. Lovejoy was requested to become the permanent pastor of the church, but as he had not yet been ordained, it was necessary to hold a special meeting to ordain him. At this special council held in Princeton, Mr. Lovejoy was examined and found worthy of ordination.

It is interesting to note that he presented to this council his certificate of regular standing as a licentiate of the Alton Presbytery. The Rev. Mr. Lovejoy remained in Princeton as minister of the Hampshire Colony Congregational Church for seventeen years. Early in his life he consecrated himself to the great cause for which his brother had died and after giving up the ministry, he entered politics and was sent to Congress where he became an outstanding and intrepid opponent of slavery.

1838

The Spirit of Missions reported Alton vacant in 1838.

REV. A. B. BLEDSOE

1839

Harriett Dolbee in a short history of St. Paul's, and Haire, in his gazetteer state that the Rev. A. B. Bledsoe served St. Paul's for six months in 1839. However, there is no mention of this fact in the *Journal of the Diocese of Illinois*, nor in the *Spirit of Missions*. In the July, 1840, issue of the *Spirit of Missions*, Bishop Chase reported that Alton had been vacant during 1839. The 1839 *Journal of the Diocese of Illinois* also reported Alton vacant.

REV. WILLIAM DOUGLAS

1839

It is clear that Mr. Owen Lovejoy was never more than a lay reader at St. Paul's, if that, during the winter of 1837 and the spring of 1838; and that after the Diocesan Convention at Rushville in June, 1838, he completely severed his connections with the Episcopal Church. From July, 1838, when the Rev. James De Pui left Alton, until December, 1839, when the Rev. William Douglas arrived, the official records indicate that St. Paul's was without a rector. In the March, 1840, issue of the *Spirit of Missions*, there is a letter from the Rev. William Douglas in which he states: "I arrived in Alton on Sunday, December 22nd, 1839. The Vestry has hired a room and furnished it with a reading desk and a chancel, around the rails of which on Christmas Day came sixteen." The Rev. William Douglas did not remain long in Alton, probably not more than six months.

The absence of any mention of Alton in the *Journals*, or the *Spirit of Missions* from 1840 to 1844 indicates that St. Paul's was without a priest during these years.

REV. THOMAS S. BRITTON

1844

The *Spirit of Missions* issued a report for the year ending April 1, 1945. This report stated that the Rev. Thomas S. Britton on May 12, 1844, was stationed at St. Paul's, Alton. The Rev. Mr. Britton, however, did not remain long, probably less than a year; but at least he remained long enough to make a report for part of the year 1845. His report is published in the *Journal of the Diocese of Illinois*.

The VESTRY of ST. PAUL'S buys the
GODFREY CHURCH

1845

When Captain Godfrey built his church on the corner of Third and Market Street, he intended it to be used by all religious bodies in the town that did not have a permanent building of their own. The Baptists used the building for a short time, and the congregation of St. Paul's occasionally held its services there. The First Presbyterian Church, of which Captain Godfrey was a member, as soon as the building was finished, held all of its services there, and from the very beginning the church became known as the Presbyterian Church. There was no real reason for the building to have been called the Presbyterian Church, inasmuch as, the building at no time belonged to the First Presbyterian Church, and under the circumstances, was never the Presbyterian Church.

Bishop Kemper in his letter in the *Spirit of Missions* states that he held services in the Presbyterian Church; but it is evident that St. Paul's congregation after that did not make much use of the privilege granted by Captain Godfrey. Gilman in *Life on the Lakes* states that during his visit to Alton in 1836, one Sunday afternoon he attended services in the court house conducted by an Episcopal cler-

gyman; and it will be recalled that the Rev. James De Pui and the Rev. William Douglas refer only to "store rooms" as the places where they held services.

The exact date when Captain Godfrey built his church is not known, but most accounts give 1834 as the year. The records of the First Presbyterian Church show that both Captain Godfrey and his partner, Mr. Winthrop S. Gilman joined the church in 1833; but there is no mention in these records of the building. The records of the original deeds to the site as acquired by Capt. Godfrey are still on file in the court house in Edwardsville.

The site of St. Paul's Church, as originally laid out by Rufus Easton, consisted of two lots facing on Market Street which ran back to the east for a distance of sixty feet. These lots are in Section 13 of the original plat of Alton. The corner lot is numbered No. 1 and the lot to the north is numbered No. 2. On September 24, 1833, Capt. Godfrey acquired from William Russell lot No. 2 for the sum of fifty dollars. On November 29, 1833, he bought from John Manning for two hundred and fifty dollars lot No. 1. As Capt. Godfrey desired to face his building towards the river, he had in lot No. 1, the corner lot, a frontage of sixty feet which permitted him to face the building on Third Street and to build back covering both lots. Since he acquired the site so late in the fall of 1833, in all probability he did not begin building operations until some time in the spring of 1834.

It is of interest to note that the deeds to both of these lots contain the clause:

"with this special and positive limitation, to wit: the owner or owners of said lot, or any part thereof shall never keep, nor attempt to keep, nor permit to be kept, any public ferry, from or in sight

of said lot, which would run across the Mississippi River from said town of Alton."

This same clause is incorporated in all of the deeds to the lots in the original town of Alton as laid out by Rufus Easton, and, as is obvious, was a restriction imposed by Mr. Easton upon all purchasers of lots in the new town, in order to give him, as the owner of Fountain's Ferry, a monopoly on the ferry business.

In 1836 Captain Godfrey began the erection of the first building for Monticello Seminary. In 1838 the building was completed and opened for students. About this time Captain Godfrey deeded his church in Alton to the seminary. Within a few years the seminary was in need of funds, and having no use for a church building in the town of Alton, offered it for sale, naturally expecting that the First Presbyterian Church would purchase it. After waiting more than a year for the Presbyterians to make up their minds, Captain Godfrey, acting for the seminary, offered the building to the vestry of St. Paul's for the sum of two thousand dollars. This offer was quickly accepted, and when the sale was announced, the news was somewhat of a surprise to the congregation of the First Presbyterian Church. Captain Godfrey was at once severely criticized for making the sale; but he was able to show that he had first offered the building to the Presbyterians and by their refusal to purchase it, he was justified in dealing with the vestry of St. Paul's. At all events St. Paul's Parish acquired the Godfrey Church, and on April 27, 1845, the Presbyterians held their last service in the building.

The *Journals* of the *Diocesan Convention* and of the *General Convention* and the *Spirit of Missions*, after April, 1845, do not mention Alton again, until June, 1846. The absence of reports from St. Paul's for this period indicates that no priest was stationed there; this assumption is

borne out in the first report that the Rev. Dr. McMasters made, after coming to Alton, to the Society of Domestic and Foreign Missions.

It was a most extraordinary circumstance for St. Paul's Parish, in 1845, to raise two thousand dollars to purchase a building. The parish had been struggling to exist for the past nine years, and it had no rector at the time of the purchase. This transaction is evidence that a few faithful souls, some of whom evidently were substantial members, had tenaciously held their faith in St. Paul's. The money for the church was raised in about one year's time, for Bishop Chase, in his report to the Diocesan Convention, in 1846, reported that he could have consecrated the church that year, but due to the fact that the parish had been so long without a rector, he desired to wait another year.

Some accounts state that the purchase price was two thousand dollars while others state it to have been eighteen hundred dollars. This discrepancy in figures can probably be explained by a reported refund of two hundred dollars having later been made to the vestry of St. Paul's upon the return of the church bell to the Presbyterians. The bell had been given to the First Presbyterian Church by the mother of Mr. Winthrop S. Gilman. The Presbyterians with considerable justice contended that the bell was not actually attached to the building, that it was their personal property and was not included in the sale of the real estate. The Episcopalians contended otherwise. While the matter was being argued, a number of Presbyterians went to the church one night, lowered the bell and hauled it away. The Rev. August T. Norton, in his *History of the Presbyterian Church in Illinois* states: "that bell descended from the tower early one morning." At any rate, this same bell hangs today in the tower of the First Presbyterian Church at Fourth and Alby Street.

This bell has played its part in the history of Alton. It is described in some of the old gazetteers of Alton as having a very pleasing, clear tone. Mr. Winthrop S. Gilman in 1881, writing his recollections of the early years of the First Presbyterian Church, tells of the many revival meetings that took place in the old church and of the many conversions that were accomplished there. He relates, in reference to the bell, that one day an old sinner was playing cards in the wood near by when the bell began to toll. The plaintive tones of the bell were more than the old sinner could stand. He threw down his cards and came in to give himself up to God, crying that the bell had a voice that he could not resist. It was this bell that was rung on June 7, 1837, at the noisy welcome all Alton gave to Daniel Webster; and it was rung again on that fateful night of November 7, 1937, when Lovejoy was killed. A recent inspection of this bell discloses the fact that the bell is 27 inches in diameter, 36 inches high, and weighs 1100 pounds. The bell was cast in Louisville, Kentucky by the Kayes Bell Foundry and has evidence of very careful workmanship in several ornamental bands cast on the bell and made up of classic figures interspersed with bird forms.

It is unfortunate that no photographs of the first St. Paul's, the church that Capt. Godfrey built, can be found. There are however brief descriptions of the old building to be found in gazetteers by John Mason Peck and by J. T. Haire. Gilman in *Life on the Lakes* describes the building; Gen. Lewis B. Parker and Mr. Edward P. Wade have left descriptions of it. Besides these descriptions, there are in existence lithographs showing panoramic views of Alton in which the first St. Paul's appears. The Hayner Library owns a fine oil painting of the city of Alton in which the church is readily recognized.

Both Peck and Haire state in their gazetteers that the

church was built of stone and that it had a beautiful graceful steeple. They also state that the church had a basement Sunday School room. In the September 6th, 1855, issue of the *Alton Weekly Courier*, the Rev. Dr. McMasters, rector of St. Paul's, announced that the Select School which would be conducted by Mr. J. F. Underwood of Vermont, would open on the second Monday of September and that the school would be held in the basement of St. Paul's Church. This statement helps to establish the fact that the building stood high out of the ground and must have had basement windows of reasonable size. Haire in his gazetteer, records a most significant statement which is invaluable in determining just what took place when the present building was built in 1856. Haire tells us that the dimensions of the Godfrey church were about 45 feet for the width and 60 feet for the length.

Gilman described the church as:

"A neat stone building, standing on high ground at a short distance from and in full view of the river. It forms a pleasing feature in the landscape and gives it a character which cannot fail to gladden the eye of the Christian beholder."

In a paper prepared for the semi-centennial of the First Presbyterian Church of Alton, held in 1881, Gen. Parker wrote:

"It was no common structure. Its exterior and its interior bore no tame aspect. The young Angelo who planned it, was doubtless resolved to achieve success or splendid failure, and succeeded—in the latter. Cold, hard and forbidding, its stiff high-backed pews, its pea green walls, whoever saw it can ever forget or desire to see it repeated? The place and its surroundings failing to inspire

pious feeling in the devout, would scarcely awaken holy aspirations in even loyal Presbyterians. But severely plain as it undoubtedly was, within its walls, at one time or another, were gathered many choice spirits and the intellectual character of the congregation was unsurpassed, if equaled, in any frontier settlement."

Gen. Parker while intending to lampoon the old edifice, has here, in fact, left us a vivid picture of a splendid Colonial building which the 1880's failed to appreciate. The quaintness of this description and the comments on the congregation help to fill out the picture of the first decade in the life of Alton.

Mr. Edward P. Wade wrote a brief description of the old church for the dedication in 1898 of the present First Presbyterian Church. This description of Mr. Wade's states:

"The church had a basement fit for a Sunday School which was held there. The building stood considerably higher than the present building. Steps led up to the front and only entrance. To the left on entering the Vestibule, was a little room for lamps, oil and so forth, while on the right was a door opening on a stairway which led to the Singers' Gallery over the Vestibule. A bell had been given by the mother of Mr. Winthrop S. Gilman and a rope which rang the bell passed down through the gallery floor to the foot of the stairs."

A forgotten author has described the interior of the church:

"the open rafters were painted blue, and there were many knot holes, which upon a stretch of

the imagination would appear as stars in the firmament."

The lithographic views of Alton show the first St. Paul's to be a Colonial building. In these cuts the individual buildings are very small and very little detail of the architecture is shown, and what detail is shown, is not very accurately drawn. For this reason, these cuts are of little value in determining the shape of the windows, especially the heads of the windows; but they serve very well to tell the general type and the style of the buildings.

The oil painting of Alton in the Hayner Library is signed, "Blair Ripley 1846." It is a view of the town taken from across the river. In this painting, St. Paul's Church is well drawn with most of the architectural details accurately indicated. The painting is the work of a skillful artist who has caught, to a remarkable degree, the flavor and the character of the scene. Here may be seen the Alton of those first romantic years. Here is depicted all the color and the charm and the picturesqueness of the buildings of that era. Here may be seen the row of warehouses, the grim gray walls of the old penitentiary and, most prominently, in full view of the river stands out St. Paul's Church. The evidence of technical skill and the faithful drawing of the scene, justifies the assumption that the painter has created an accurate picture of the church. This painting distinctly shows the church was designed in the Colonial style of architecture, and that the building in plan was a simple rectangle with a low gable roof. At the front and in the center was a graceful steeple of frame construction. This steeple was stepped off as it went up in three sections each enhanced with architectural details such as are common to steeples of New England meeting houses, and finished with a slender spire resting on a delicate, octagonal base of open arches. The first floor of the church was

raised up about six feet above the grade. At the front, two short flights of steps led up to the door in the center, on either side of which was a window. The front ended at the top with a low gable in the center of which was a fan window. There are three windows shown on the side of the church, but due to the perspective in the picture, these windows are so narrow that it is impossible to tell if the painter intended to indicate square, or round headed windows. This painting does not show any basement windows, and this is singular in view of the accuracy of most of the drawing.

In view of the fact that all of the descriptions and all of the drawings agree in depicting a Colonial building; and also that all of the buildings that Capt. Godfrey built in and around Alton were in the Colonial style of architecture, it is, therefore, scarcely an assumption to say that the first St. Paul's was a Colonial building. Judged from these drawings and from these descriptions, the first St. Paul's was a very beautiful little building. It stood majestically, high up on Market Street hill, a conspicuous feature on the pleasing landscape that Alton, viewed from the river boats, presented in the early days. In addition to being used as a place of worship, it served as a general meeting place for public gatherings. Here many distinguished ministers of the Gospel and leading statesmen spoke. In 1856, after almost a quarter of a century of public service, when the old building gave way to a larger and a finer structure, it was, no doubt, out of reverence for the old walls and for the memories of the past quite as much as for practical and economic reasons that a considerable portion of the old structure was retained.

The January, 1847, issue of the *Spirit of Missions* contains a letter from the Rev. R. J. Walker in which he states: "On June 29, 1846, I met Bishop Chase in Alton

where we stayed ten days trying to collect the scattered remnants of a once flourishing congregation, but being unsuccessful, with heavy hearts we left." In July of the same year, the Rev. Mr. Walker returned to Alton to supply for a short period. Of his stay there he wrote to the *Spirit of Missions*: "We opened the church only five times." He continued to tell in his report that while at St. Paul's he met an old parishioner who was about ready to die and who plaintively inquired what chance St. Paul's had of obtaining a rector for he was afraid he would die and there would be no priest to bury him.

REV. DR. S. Y. McMASTERS

1846

The September, 1847, issue of the *Spirit of Missions* contains a letter from the Rev. Dr. S. Y. McMasters (written some time after April, 1847) in which he states that he came to Alton on November 26, 1846. He found the congregation so scattered that it hardly knew it existed; it had failed so often in the past that had it not been for a few faithful souls the parish would have ceased to exist. The Rev. Dr. McMasters points out in his letter, that in the eleven years that had passed since the station was founded, the total time that it had been supplied with a resident priest was less than three years. He also wrote that the congregation had a comfortable church but it was not yet paid for in full. It will be noted that this statement does not agree with the report of Bishop Chase to the 1846 Diocesan Convention.

The Rev. Dr. McMasters was just the man that St. Paul's needed. His reports to the *Spirit of Missions* show his great success from the very beginning of his rectorship. Under his leadership the congregation was again brought together and began to increase rapidly. On the 21st and

the 22nd of June, 1847, the eleventh annual convention of the Diocese of Illinois was held in Alton. Alton was evidently selected as the convention city in recognition of the good work that the Rev. Dr. McMasters had done in the short time he had been in Alton. At this convention, the charter for Jubilee College, which Bishop Chase had been working for and which had finally been granted by the State Legislature, was ratified. In 1847 Bishop Chase was growing feeble and felt the need of an assistant to help in the work of the diocese. At this convention the Rev. James Britton was elected assistant bishop; however at the next General Convention, the Rev. Mr. Britton failed to receive the convention's approval. This approval was not refused on account of any personal objections to the Rev. Mr. Britton; it was largely due to general disagreements that developed between the church parties which existed at the time.

The Rev. Dr. McMasters built up the church within a year and a half so that it was able to clear itself of debt. On July 4, 1848, Bishop Chase consecrated the first St. Paul's Church. The bell having been taken by the Presbyterians, St. Paul's in April, 1849, purchased a new bell from A. Fulton and Company of Pittsburgh, Pa. This was said to have been an exceptionally fine bell with a fine clear tone. This bell was hung in the tower of the new church in 1856, and was there until it fell and was broken in the tornado of June, 1860.

In 1849 Alton experienced a severe epidemic of cholera during which many deaths occurred. The disease was particularly ravishing to the inmates of the old penitentiary. The Rev. Dr. McMasters who was serving as chaplain of the prison as well as rector of St. Paul's, together with members of the congregation of St. Paul's, performed heroic work amongst the unfortunate prisoners at this time.

The congregation of St. Paul's lost many of its members in this epidemic and was reduced to only thirty-five communicants. In 1850 the Rev. Dr. McMasters reported to the *Spirit of Missions* that the parish could not support itself.

Sometime during the fall of 1851 or the spring of 1852 the Rev. Dr. McMasters left St. Paul's to accept a professorship in a college at Drennon Springs, Kentucky. Evidently he remained there less than two years, for at the Diocesan Convention held in September, 1853, Bishop Whitehouse reported that the Rev. Dr. McMasters had just returned to St. Paul's.

In 1852, Bishop Chase having died, the Rev. Henry John Whitehouse became Bishop of Illinois. At the convention in 1853 Bishop Whitehouse reported: "St. Paul's is a defective old stone building, bought for eighteen hundreds dollars from another religious body and is not susceptible of improvement. The idea of a new church is being agitated." The descriptions of the first St. Paul's make no mention of a recessed space for an altar, or a sanctuary. It is most likely that the old building did not have sufficient space for the altar, and that there were other defects in its plan from a standpoint of church ritual. Within five or six years after the building was purchased, the congregation began to plan for a new one. The February, 1851, issue of the *Spirit of Missions* contains a report from the Rev. Dr. McMasters in which he states: "Our church is getting old and dilapidated. It has some elements of a fine church but it was never finished." In this same report the Rev. Dr. McMasters stated that St. Paul's could not support itself, and that the average attendance on Sunday mornings was about one hundred.

The NEW ST. PAUL'S CHURCH 1856

Through Capt. Godfrey's efforts a railroad was finally built into Alton in 1852. With the railroad in operation prosperity began to return to Alton and by 1856 the town had recovered from the set back it had experienced in 1837. In 1856 many new buildings were built, many of the streets were graded and remade, gas mains were laid in the streets, a new city hall was begun and a city water works was being planned. It was only natural that St. Paul's Parish, being dissatisfied with its old building and wishing to please and to retain its old rector who had recently come back, would that year proceed with its new building.

The growth of the Diocese of Illinois during the first decade was not great. In 1846 there were but twenty members of the clergy, thirty parishes and missions and 777 communicants; but by 1856 notable progress had been made; the clergy then numbered forty-eight and there were sixty-eight parishes and missions with 2,393 communicants. Between 1845 and 1856 many of the more prosperous parishes had erected new churches; St. Paul's, Springfield, was a notable church that had been built during this period; if St. Paul's, Alton, was to hold the position it had created for itself during the past ten years, a new building was necessary.

In the past twenty-five years several brief histories of St. Paul's Church have been written, and in many of these accounts the assertion is definitely made that the old walls of the first St. Paul's still stand. Alton tradition supports these assertions and maintains that only a portion of the old walls was wrecked in 1856, and that in reality the present structure is an enlargement of the first church. There is much strong evidence to cause one to believe that the construction was done in this manner. This is a vital point

in the history of St. Paul's; indeed, it is the factor which unites a great past with the present.

Exactly what took place in 1856, when St. Paul's was reconstructed, remains for the present a debatable question. It is greatly to be regretted that no records can be found which describe in detail the building operations. We find in the reports of the Diocese of Illinois and in old gazetteers statements which would lead one to believe that the Godfrey church was entirely removed to make way for the new edifice. On the other hand definite information which can scarcely mean anything except that portions of the old building remain, and the discovery of a portion of an old wall which unquestionably belonged to the old church, are facts which form irrefutable evidence that the old structure was not entirely removed in 1856.

Haire in *A Gazetteer of Madison County* states:

"The Vestry determined to remove the old building and the present edifice is the result of their labors."

Miss Harriet C. Dolbee's short but carefully prepared history of St. Paul's Church records that the Rev. Dr. McMasters chose for the text of his last sermon preached in the old church, the 2nd verse of the 24th chapter of St. Matthew:

"There shall not be left here one stone upon another that shall not be thrown down."

Just how this quotation should be taken is questionable. The worthy rector probably was only speaking figuratively, or he may not have known exactly what the architect and the contractor contemplated doing. He was speaking before the actual building operations had begun and it is clear that a major building operation was being planned.

On February 29, 1856, the *Alton Weekly Courier* printed the following announcement:

"The Building Committee of St. Paul's Church, Alton, Illinois, offers the sum of \$100 for the best approved plan and design of a Gothic Church, accompanied with estimates and working specifications. The cost not to exceed \$10,000. Dimensions 44 feet wide by 100 feet long, including tower and chancel. Material stone. If a central tower, the organ to be in the tower, if a corner tower the organ to be in an alcove in the side of the church. Open roof. One front and one end to be range work. Buttresses may be omitted on one side and the end. The ground is a corner lot on the corner of the street. Plans must be sent to the address of Mr. S. A. Buckmaster on, or before, March 20, 1856. *Missouri Republican* please copy until March 20th and send bill to this office."

On April 24, 1856, the *Alton Weekly Courier* printed the following announcement:

"The contract for the New Episcopal Church was let yesterday to Mr. J. A. Miller, Architect, of this city whose plan took the premium offered by the Vestry. The contractor will commence tearing down the old church next week. The new church will be 100 feet long, 44 feet wide and 40 feet in the clear. Cost to be \$10,000."

The wording of the announcement of February 29th is of the utmost significance. It is most unlikely that there were any conditions attached to the lot which necessitated restricting the width of the building. The fixing of the width of the nave was a most extraordinary condition to be

written into the architectural program. An architect would ordinarily be given a free hand to determine the width of the nave. Forty-four feet is also unusually wide for a nave of a Gothic church which is only one hundred feet long. In all likelihood any architect who entered this competition would have chosen less than forty-four feet for the width of his church had this dimension not been predetermined.

The time allotted to the competitors to complete their drawings, write working specifications and prepare estimates was less than three weeks. This time element likewise is of the utmost significance, inasmuch as, a period of but three weeks is very little time to give to an architect to do this amount of work. This short period of time allowed to the competitors, and the restriction of the width of the church, indicate that definite sketch plans had been prepared before the announcement appeared in the newspaper on February 29th, and that the sketch plans were based upon using portions of the foundation walls of the first St. Paul's Church which we know from Haire's gazetteer was about forty-four feet wide.

The announcement in the newspaper of February 29th stated that the front and one side of the church were to be range work. In the actual building operations, these directions were not followed, for the entire building was built of rubble masonry. This departure from the instructions as set forth in the announcement of the building committee was not an unusual procedure. In many cases of rebuilding operations, when the actual wrecking of the structure is done, unknown conditions are revealed which cause changes to be made in the building operations from those originally contemplated. Similar conditions evidently were encountered in the rebuilding of St. Paul's Church in 1856 and may easily offset the statement of the Rev. Dr. McMasters

that: "There shall not be left here one stone upon another that shall not be thrown down."

It is only through conjecture that one may even approximately determine what portions of the old walls of the first St. Paul's still stand. The difference in form and in detail between a Colonial church and a Gothic church is great, and it is clear that much tearing down was required to convert the old Colonial building into the present Gothic structure. Careful inspection of the walls above grade of the present church does not reveal the least evidence or trace of an old wall. This lack of evidence however is not necessarily conclusive proof that parts of the original walls above grade do not exist. In almost all buildings which have been rebuilt by adding onto the original walls, settlements or pulling apart of the old and the new work become visible; but in St. Paul's there is not the least indication of settlement or of pulling apart. This may be explained by the fact that a portion of the foundation rests upon solid rock and the balace rests upon good earth, below which within five or six feet is rock. The original walls of the old church being of rubble masonry allowed the new work, which was also of rubble, to be woven into the old walls, and as no settlement occurred in the foundations, and as the walls have been repointed from time to time, now after eighty odd years have passed, the union of the old work with the new work cannot be detected.

It is unlikely that the window openings of the present nave are the original windows of the old church, although they may be. It would not have been impossible to have changed the heads of these windows and made them into pointed arched openings; nor would it have been impossible to have built the buttresses onto the side walls. The work would have been difficult to execute and it is not likely that it was done. It is most probable that the old

walls were taken down to the level of the basement Sunday School window sills and that the new work was started at that point. If the work proceeded in this manner, it was only necessary to build in the lower sections, not to exceed four or five feet, of the buttresses into the side walls. This procedure could easily have been done; however, this assumption is mere conjecture, as there is no concrete evidence that the work was done in this manner.

When Bishop Chase built Jubilee College he built the buildings in a simplified Colonial style of architecture, and at the same time, he used pointed arches and stone mullions in the windows of the chapel. No doubt Bishop Chase during his trips to England had admired the Gothic churches and wished to obtain for his chapels the same religious atmosphere that the Gothic had given to the English churches. It will be recalled that Capt. Godfrey as a young man had lived in Ireland, and this being the case, he, as well as Bishop Chase in England, may have acquired a liking for Gothic arches and used them in his church which he built in Alton. It is, however, very unlikely that he did so, inasmuch as, all of the other buildings, in and around Alton, built by Capt. Godfrey are built in the Colonial style. With our lack of information through drawings or written description of the windows in the nave of the first St. Paul's, it cannot be stated with assurance that the present windows are not the original window openings.

The DISCOVERY of a SECTION of the FOUNDATION WALLS of the FIRST ST. PAUL'S

In 1942 the workmen while cutting a hole for heating pipes through a stone wall in the basement observed that the thickness of this wall could not be accounted for in the structure of the present building. This observation brought about further investigation of this wall and uncovered

irrefutable evidence that the wall belonged to the first St. Paul's. This foundation wall occurs directly below the present stud and plaster wall which separates the vestibule from the nave of the church. This foundation wall is almost twenty-four inches thick and goes down to solid rock, which at this point is about four feet below the surface of the dirt beneath the present floor joists of the nave. This stone wall is an inside foundation wall and is not subject to freezing. Had this wall been built in 1856, in all probability it would have been built not deeper than eighteen inches below the surface of the earth beneath the floor joists; nor would this wall have been built more than eighteen inches thick since the wall supports only a frame wall and part of the floor load above.

This wall unquestionably was the foundation wall of the front or south wall of the original church. The wall is in line with the north wall of the present tower, hence the west wall of the original church starts at the north wall of the tower and runs approximately sixty feet to the north. From this point on, to the north end of the present church, the west wall of the present church is all new work. Likewise, the east wall of the present church is of old and new work.

As the first church was known to have been sixty feet in length, there should be a wall, or indications of a wall, at a point sixty feet to the north from this original foundation wall. On the west side of what is now the basement, at this point there is a stone wall running at right angles to the outside west wall of the church. In all probability, this wall is a section of the north wall of the old church. This wall extends for a distance of but twelve feet from the outside west wall and there are no indications that the wall ever ran over to the east outside wall of the church.

It is difficult to account for this absence of a continuous

wall at this point. The outside grade of the lot at the north end of the old building was unquestionably lowered in 1856 and in doing so this, the north wall of the old church may have been removed in part at least. While it would seem unlikely, it is possible that the north wall of the old church was of frame construction and was carried on piers which have been removed. It will be recalled that the Rev. Dr. McMasters reported to the *Spirit of Missions* in 1851 that the old church was "never finished." This description could easily refer to a temporary frame wall which may have formed the north wall of the church and had been made of frame construction so as to permit the building to be enlarged easily.

Various issues of the *Alton Weekly Courier* in the years 1856 and 1857 carried stories of the grading that was being done to the streets in Alton. Market Street and Third Street were graded at this time. It is also probable that the lot around the church was also lowered slightly in the front, and may have been lowered considerably more on the east side of the building. The level of the earth beneath the floor joists of the present church is, in all probability, the approximate level of the basement Sunday School floor of the old church. The level of the earth beneath the present floor joists is about the same level as the present grade of the lot in the front of the church. Assuming that the story height of the basement Sunday School was about eight feet, this would mean that the main floor of the old church stood about nine feet above the present outside grade of the lot as it now stands, or about six or seven feet above the original grade of the lot. These dimensions in general correspond to the drawing of the church in the oil painting by Blair Ripley which hangs in the Hayner Library.

Amongst the few remaining stone masons who have been working at their trade in Alton for a half century or more,

the tradition that portions of the walls of the first St. Paul's still stand, is regarded as true and is accepted as a well recognized fact. There can be no doubt but that all of the old stone was used again in the present church and probably about twenty-five per cent of the old walls still stands; so that it may be said without fear of contradiction that the stones in the walls of St. Paul's have witnessed the whole panorama of the history of Alton.

In the 1856 *Journal of the Diocese of Illinois* Bishop Whitehouse reported that he had visited St. Paul's, Alton, May 18, 1856, and that the building of the new church was proceeding "with vigor and at an early date the old site will be crowned with a new building second to none in the Diocese." In this same *Journal*, the Rev. Dr. McMasters reported: "A new church edifice will soon be completed in the parish. It is an elegant Gothic building, forty-four by one hundred feet—open roof—with chancel, and corner tower. The cost will be in all about fifteen thousand dollars."

The new edifice that was built in 1856 was considered by the bishop and by the parish as being a new building. In the 1857 *Journal of the Diocese of Illinois* is the following report: "Sunday, July 4, 1857. Consecration of a large new edifice—St. Paul's Church, Alton. It stands upon the site of the old one and is in many respects a convenient and a great structure."

It is of special interest to note that the Rev. Dr. McMasters referred to the open roof in his report to the 1856 convention, and that an open roof was one of the definite instructions of the building committee as set forth in their announcement of the architectural competition published in the *Alton Weekly Courier* on February 29, 1856. There are in Alton several copies of a lithograph of a birdseye view of Alton in 1860, in which the new St. Paul's is

clearly shown. While the drawing is small it was done with remarkable accuracy, and shows that very little change has been made to the exterior of the church during the past eighty-seven years. The drawing was evidently made in the spring of 1860 as the top of the tower, as it was built in 1856, is shown. The *Alton Weekly Courier* on June 16, 1856, announced that the ladies of St. Paul's would hold a festival every day during the week of the state fair and that the proceeds were to go towards paying for the decoration of the new church.

The new church as it was built in 1856 was forty-four feet wide and one hundred feet long. The plan included a front vestibule about twelve feet wide, a tower on the southwest corner and a small room on the southeast corner which forms a false tower, nave and sanctuary with rooms on either side. The tower was fourteen feet square at the base and rose to a height of about sixty-five feet. The lithograph of Alton made in 1860 shows that the top of the tower rose about fifteen feet above the ridge of the roof over the nave. The four sides of the top of the tower terminated in small gables, flanked on each side, with stone pinnacles which were a continuation of the corner buttresses of the tower. Below each of these gables was a tall Gothic window with a center mullion. These windows were filled with wooden louvers and served the bell loft. The nave was lighted on each side by four tall Gothic windows with center mullions. The sanctuary was narrow and shallow with a tall Gothic window over the altar. On the west side was a sacristy, and on the east, a small room similar to the sacristy. The organ was in the gallery over the front vestibule; here also was the choir. The church was first heated by stoves, if heated at all. The minutes of the vestry pertaining to the repairs after the tornado in 1860, mention the fact that flues were being added at this time. The

interior was greatly enhanced by the open roof construction. The church was regarded when built as one of the finest in Illinois. St. Paul's was one of the earliest examples of Gothic in the Middle West. St. Paul's, Springfield, had been built about ten years previously; it too was a splendid example of early English Gothic. The stone work, the general lines, the proportion of most of the windows, the buttresses and various other details of both of these churches were executed with great skill, knowledge, good taste and good judgment. St. Paul's as it stands today, practically as it was originally built in 1856, compares favorably with many of the small parish churches of England.

A letter signed Neighborhood which appeared in the *Alton Weekly Courier* July 17, 1856, throws a colorful side light on the primitive conditions which were still existing in Alton at the time St. Paul's was actually at work on its new church. In describing the condition of the old market house and the streets in front of St. Paul's and immediately around the market house, Neighborhood wrote:

"... now rotten, filthy and stinking, smeared with a little whitewash but with a great deal more of blood. Guts and filth are strewn all over the neighborhood, yes, literally paved with beef bones. The program of the evening begins with the howling of angry dogs as they contend for choice bones and lasts until near midnight when the wheels of the butchers' carts scare them away."

The architect, J. A. Miller, Esq. of St. Paul's Church lived in Alton for a number of years where he enjoyed a successful practice. His name is to be found in the city directories during the 1850's. In 1856 he was building the most important building in the town, the new city hall which stood in

the center of the public square at the foot of Market Street until 1929 when it was torn down. The old city hall was a splendid, well designed, Colonial building. The fact that the architect could handle with equal facility both the Gothic and the Colonial styles of architecture is evidence of his skill and ability. In 1856 Mr. Miller was commissioned to design sketch plans for a monument to Elijah P. Lovejoy which was being proposed by an organization formed in New England. This monument was to be erected in Alton and was to be one hundred feet high, pyramidal in form, seven feet wide at the top and twelve feet wide at the base and was to rest upon a platform forty feet wide and four feet high. Mr. Miller evidently left Alton before 1860, for after the tornado the vestry on June 20, 1860, called in Mr. Cleveland, Architect, to advise them on the repairs.

The Rev. Dr. McMasters was one of the outstanding rectors to serve St. Paul's. He had come to Alton when the parish badly needed a rector; he built up the church and left it with a splendid new edifice. He served the parish long and at a most critical period. He was tall of stature and carried himself with great dignity. His manner was gentle; he was a man of deep spiritual character and possessed marked administrative ability; he was much beloved and endeared himself to his congregation. Before becoming an Episcopal rector, he had been a Methodist circuit rider, during which period of his life he was accustomed to prepare his sermons on horseback. In 1858 the Rev. Dr. McMasters left St. Paul's to accept the presidency of St. Paul's College at Palmyra, Missouri. Undoubtedly he was a man of parts. He was a noted scholar and the author of several books. He compiled an index of *Title and Proper Names Mentioned in Hume's History of England*. He was frequently referred to as "the famous Dr. McMas-

ters." He had amazing energy and a most engaging personality. As soon as the Civil War broke out he entered the army as a chaplain and served with distinction the 27th Regiment while it was stationed at Cairo, Illinois. The Rev. Dr. McMasters died in St. Paul, Minnesota, in 1878 at the age of sixty-five.

JUDGE JOHN BAILHACHE

No history of St. Paul's would fail to mention the name of Judge John Bailhache, one of the original founders of the parish and one of its most faithful servants. Without his faithful services the parish would unquestionably have died within a few years after it was formed. Born in 1787, on the Ile of Jersey, of gentle lineage, he came to the United States in 1810 and first engaged in journalism in Ohio. In 1835 he went to St. Louis hoping to purchase an interest in *The Missouri Republican*. Failing in that endeavor, he went to Alton and purchased a one-half interest in *The Alton Telegraph*, in the publication of which he was associated with Mr. S. R. Dolbee until 1849. In 1855 Judge Bailhache retired from business. He died in 1857. The first funeral held in the new St. Paul's was that of Judge Bailhache. With his passing it might be said that the first period in the life of St. Paul's ended. Judge Bailhache was a scholar; he spoke French fluently as this was his native tongue. He was long recognized as an outstanding newspaper man. The Rev. Dr. McMasters referred to him thus: "Instead of appearing like a business man professing religion, Judge Bailhache appeared like a Christian engaged in business from a sense of duty."

On February 3, 1859, thieves broke into the church and stole the pulpit Bible, the communion plate and the priest's vestments.

In 1859, Mr. Charles Trumbull, one of the members of the first vestry and for long years a faithful worker, died.

REV. C. A. BRUCE

1859

The Rev. C. A. Bruce became rector of St. Paul's April 1, 1859. The first minutes of the vestry of St. Paul's Church which are still in existence begin with the meeting of the vestry on April 25, 1859. On June 1, 1860, a terrific tornado hit Alton and swept away the top of the tower on St. Paul's Church. Haire in his gazetteer states that the whole roof of the church was ruined and other parts badly damaged. The church bell was broken at this time and since that storm, now a period of eighty-three years, St. Paul's Church has been without a bell.

On June 4th, the vestry met in the counting room of Mr. J. W. Scheppe to discuss what steps should be taken to find a place of worship and to repair the damage to the church. During the month of June the vestry held several meetings; at one of these meetings a report was made that the First Congregational Church had offered the use of its building to St. Paul's congregation. This very friendly offer was accepted by the vestry. At one of these June meetings of the vestry, a decision was made to send the rector east to solicit funds for repairing the church. The vestry voted that one hundred dollars be allotted for the expense of the trip. At this moment the treasurer promptly reminded the vestry that there was not that amount of money in the treasury, whereupon the members of the vestry personally agreed to stand the expense. At a vestry meeting on June 20th, a letter was read from Mr. S. B. Bancroft of Philadelphia, the holder of a three thousand dollar mortgage on the church property. In his letter Mr. Bancroft, out of consideration for the deplorable situation

that the church was in, agreed to reduce the interest rate from ten per cent per year to five per cent and to extend the debt until 1867, provided that all back interest be paid up at the rate of five per cent. It is not altogether clear just what was the total indebtedness of the parish immediately after the tornado; Mr. Bancroft referred to the mortgage of three thousand dollars; Bishop Whitehouse in his address at the Diocesan Convention in September mentioned the sum as being six thousand dollars. In any event the debt was rather unusual in view of the fact that the church, in 1857, was free of debt and was consecrated in that year.

Referring to St. Paul's, Bishop Whitehouse reported to the convention:

"Alton was visited by one of the furious tornadoes which have left their track of ruin this season. St. Paul's Church, Alton, suffered severely, and the hopes of the people were as prostrate as the building. A large debt of six thousand dollars pressed upon them, and they found themselves thrown out of a place of worship, without the means to rebuild, repair or pay the indebtedness. In this emergency an appeal for relief to the other churches seemed inevitable, and with sad heart, but resolute, the rector has gone forth to make it. The result has been encouraging. As a business transaction, the debt has been favorably arranged and a fair amount of money has been contributed for the restoration of the church. It will be remembered that this church ranked among the largest churches in the diocese, and was built within the past four years."

At the meeting of the vestry on August 20th, a report

was made by Mr. L. D. Cleavland, Architect, who had been called in, in the absence of Mr. Miller, to advise on the rebuilding of the church. At this meeting the work of restoring the building was let to Messrs. Armstrong and Pfeifferberger, Builders, of Alton. At a meeting of the vestry on August 27th, the report was read of the assessment for St. Paul's Church for the support of the bishop, the amount being \$88.25; in addition there was to be an assessment of twenty-five cents for each communicant to take care of the expenses of the General Convention. At this meeting a committee was appointed to call upon each communicant and collect the assessment of twenty-five cents.

There were evidently some differences of opinion concerning the work of reconstruction, for at the meeting of the vestry on October 8th, Mr. Dolbee, member of the building committee, requested that some one else take his place on the committee as he was not in accord with all of the recommendations of the architect. At this meeting the new roof construction and the advisability of strengthening some of the walls were discussed. It will be recalled that one of the striking features of the new church was its open roof, and that this was a feature specifically called for in the announcement of the architectural competition for designs for the new church. The Rev. Dr. McMasters, in his report to the Diocesan Convention in 1856, took special care to mention the fact that the new church was built with an open roof. With a debt of six thousand dollars already on the parish and being faced with an additional expense of restoring the building, it is evident that the vestry did not feel justified in putting back the open roof which would have run the total cost of restoration over five thousand dollars.

The new roof that was put on in 1860 was built of rough milled lumber not over three inches in thickness. In place

of the once handsome open trusses formed of large timbers, the new trusses were built up of smaller timbers spiked together. The new rafters were of similar lumber. This somewhat temporary or rough construction, while equally as strong as the original roof construction, was not ornamental enough to serve as a ceiling for the church, and it in turn was closed in by a hung plaster ceiling. The minutes of the vestry state that the cost of the work of restoration was fourteen hundred dollars. Messrs. George D. and John M. Pfeifferberger, Architects, sons of Lucas Pfeifferberger, of the firm of Armstrong and Pfeifferberger, have recently found in the well preserved records of their distinguished father, the original ledger sheet pertaining to the repairs made in 1860 to St. Paul's Church. These records show that the firm of Armstrong and Pfeifferberger received the sum of fourteen hundred and twenty dollars for this work.

During the fall of 1860 the vestry of St. Paul's quite naturally had to face many serious problems brought on by the tornado, one of which was to pay the rector's salary. At a meeting of the vestry, in October the Rev. Mr. Bruce asked to be excused from serving longer on the committee which was soliciting funds for the repairs and notified the vestry of his intention to resign in April as rector of St. Paul's. In January a settlement was made with the Rev. Mr. Bruce whose salary at this time was about one hundred dollars a month. In March, 1861, the Rev. Mr. Bruce left St. Paul's; he was said to have been something of an eccentric person.

REV. JOHN FOSTER

1861

The Rev. John Foster became rector of St. Paul's in April, 1861. He was a noble Christian character and left

a deep spiritual impression on the parish. During his first year in Alton, he lived in the church in the corner room on the gallery floor, over what is now the baptistry. He is said to have prepared his own breakfasts and for the rest of his meals dined with members of his congregation. When he came his salary was fixed at eight hundred dollars a year, but due to the financial condition of the church he gave most of his salary back to the church. In October, 1862, Mr. T. S. Topping became choir master. In September, 1863, the treasurer reported that the church had recently received a bill from their old rector, the Rev. Dr. McMasters, for the balance due him on his salary. This matter was referred to the vestry's committee on old claims.

The minutes of the vestry meeting on April 16, 1863, are the first minutes written in the beautiful, but somewhat difficult to read, handwriting of Mr. Gaius Paddock. Mr. Paddock served as secretary and as treasurer of St. Paul's for many years. Many entries in the minutes of the vestry are in the handwriting of Mr. Paddock. In 1878 Mr. Paddock left Alton and moved to St. Louis. For many years he attended Christ Church Cathedral in St. Louis where he had a pew in the front row and became a familiar figure there on Sunday mornings. Mr. Paddock died in 1936 at the age of one hundred and was buried in the family burying ground at Moro, Madison County, Illinois. The farm on which the burying ground is located is still owned by the children of Gaius Paddock. The land was bought from the government in 1817 by the first Gaius Paddock in Illinois, the grandfather of Gaius Paddock, one time treasurer of St. Paul's Church. The first Gaius Paddock had been a soldier in the War of the Revolution and was with Washington when he crossed the Delaware. Mr. Paddock, one-time treasurer of St. Paul's, was all his life a devout Episcopalian. Always kind and considerate, he possessed a very

courtly manner and was universally regarded as a fine example of a truly Christian gentleman.

The Rev. John Foster left St. Paul's in April, 1864.

REV. DR. McCULLOUGH

1864

The Rev. Dr. McCullough became rector of St. Paul's Church in the spring of 1864 at a salary of one thousand dollars a year. His Christian name does not appear in the minutes of the vestry. In the minutes he was always referred to as the Rev. Dr. McCullough. He was a stately, dignified cultured gentleman. The names of Messrs. J. S. Topping, G. Paddock, S. R. Dolbee, M. M. Dutro, J. W. Schweppe and Joseph Gratian appear frequently in the minutes of the vestry about this time. These were the trying years of the Civil War and St. Paul's Church was experiencing difficulties in holding its position in the diocese. The old difficulty of meeting the rector's salary was ever present; on November 5, 1866, the Rev. Dr. McCullough notified the vestry that as soon as the church paid him the balance due on his salary as rector, he intended to resign the rectorship of St. Paul's. The matter was evidently settled for St. Paul's had a new rector the following year.

REV. C. S. ABBOTT

1867

On May 20, 1867, an offer of eighteen hundred dollars a year as salary was made to the Rev. C. S. Abbott. The Rev. Mr. Abbott accepted this offer and came to St. Paul's some time in the summer or early fall of 1867. Miss Dolbee, in her history of St. Paul's, states that the Rev. Mr. Abbott was the most evangelical rector to serve St. Paul's, and that during his rectorship the services were conducted accord-

ing to the Low Church traditions. It was during the 1860's and 1870's that the great debates took place in the General Conventions over the details of the so-called High Church and Low Church practices, a matter never settled at any time by vote of the convention, but rather left to the discretion of the bishop of each diocese to decide. The result has been that we have seen a marked tendency to return to the beauty of the ancient forms of worship which during the early centuries distinguished the Anglican Church.

In 1869 Bishop Whitehouse had the honor of preaching the opening sermon at the first conference of the Anglican and the American Episcopal Church held in Lambeth Palace. Bishop Whitehouse was the first bishop in the United States to establish the cathedral system; he also advised that the Diocese of Illinois be divided, but up until the date of his death in 1874, no action was taken.

Trinity Chapel on State Street was built in 1870. In February 1871 the handsome new organ, built by Mr. Gratian, was accepted by the vestry of St. Paul's. The new organ was placed in the front of the church at this time. The first vested choir at St. Paul's was established in 1871. The Rev. Mr. Abbott remained as rector until the spring of 1872. During the five years he had served as rector he endeared himself to his parishioners.

April 1, 1872, the vestry voted to open the church for services to be conducted by a lay reader.

REV. MARSH CHASE

1873

The Rev. Marsh Chase began his rectorship at St. Paul's in August, 1873. Amongst the many devoted church workers during the Rev. Mr. Chase's rectorship, the name of Mrs. John J. Mitchell stands out prominently. At a meeting of the vestry on July 12, 1874, the question of dividing

the diocese was discussed. The parish was requested to pledge itself to pay two hundred dollars a year toward the support of the bishop of the proposed new diocese. Later this sum was raised to three hundred dollars. The pledges were to bear interest at the rate of ten per cent per year. In 1878 a hot air heating plant was installed in the basement to take the place of the stoves which had been in use since 1856. Much of the stone coping on the gables was renewed at this time.

At a meeting of the vestry in May, 1880, the treasurer reported that but \$1,713 had been collected during the past year. During the Rev. Mr. Chase's rectorship, St. Paul's was unfortunate in losing a number of its parishioners who were forced to leave Alton on account of their businesses being removed from Alton. The report of the treasurer prompted the Rev. Mr. Chase to suggest that his salary as rector be cut in half. In October the rector resigned.

After the death of Bishop Whitehouse in 1873, the Diocese of Illinois elected the Rev. George Franklin Seymour, Bishop of Illinois. The General Convention, however, refused to confirm his election. A special convention of the diocese was then called and the Rev. Dr. James De Koven was chosen bishop. This time the Standing Committees refused to approve the selection. Finally the Rev. William Edward McLaren, rector of Trinity Church, Cleveland, was elected and received the approval of the next General Convention in 1875. The Diocese of Illinois in 1877 was finally divided into three parts, the Diocese of Chicago, the Diocese of Quincy and the Diocese of Springfield. In 1878 the Rev. George Franklin Seymour became the first Bishop of Springfield. Bishop Seymour was a famous scholar, a gracious gentleman and a godly priest under whom the Diocese of Springfield grew and prospered.

At the meeting of the vestry on November 24, 1880, a letter from Bishop Seymour was read in which he recommended the Rev. Thomas W. Haskins as rector of St. Paul's. At this meeting, the vestry voted to express their appreciation of the interest that the Bishop was taking in St. Paul's but, as they expressed themselves in the minutes, "at the same time, we would be pleased to see and to hear the Rev. Mr. Haskins, before extending him a formal call." At the meeting of the vestry on December 2nd, a second letter from Bishop Seymour was read. In this letter the Bishop stated that the Rev. Mr. Haskins would on the coming Sunday conduct service in Belleville and suggested that the vestry send a committee there to see and to hear him. On December 6th, the committee reported that it had been to Belleville to hear the Rev. Mr. Haskins and that it was much impressed by him. The vestry, accordingly at this December 6th, meeting, voted to offer the Rev. Mr. Haskins one thousand dollars a year and to increase this sum as soon as possible.

REV. THOMAS W. HASKINS

1880

The Rev. Thomas W. Haskins began his rectorship in December, 1880. In 1881 extensive repairs were made to the church. The interior was completely redecorated at this time. Within a year the treasurer was again reporting difficulty in making collections. The collections during 1882 were not sufficient to permit the vestry to pay the rector a salary which would support himself and his family. In March, 1883, the Rev. Mr. Haskins resigned. The Rev. Mr. Haskins had become inspired by reading Bishop Chase's *Reminiscences* and after leaving St. Paul's undertook to re-open Jubilee College. The undertaking, however, met with but little success.

REV. FRANCIS M. S. TAYLOR

1883

The Rev. Francis M. S. Taylor became rector of St. Paul's in October, 1883. His salary was to be one thousand dollars a year and he was granted permission to serve Edwardsville at the same time. On December 16, 1883, the treasurer reported that only \$904.25 had been collected since January 1, 1883. However, the minutes of the vestry show that from September 30, 1883 to October 2, 1884, the collections amounted to \$2,205.35. On February 20, 1885, Bishop Seymour presented a lot to the church for a rectory, and in October of the same year the vestry made a loan for the purpose of building a rectory, the cornerstone of which was laid on November 4, 1885. The income of the parish during the next few years remained small and it was deemed advisable to rent the rectory rather than use it for a residence for the rector. October 28, 1889, the Rev. Mr. Taylor resigned.

REV. HORACE B. GOODYEAR

1890

The Rev. Horace B. Goodyear became the rector of St. Paul's in the summer of 1890. In the summer of 1890, the earth bank to the east of the rectory gave way and slid against the building, wrecking it badly.

In November, 1891, the Rev. Mr. Goodyear resigned as rector of St. Paul's.

REV. FATHER GEORGE T. GRIFFITH

1892

The Rev. Father George T. Griffith came to St. Paul's in May, 1892. In the fall of that year he received a call from St. Clement's, Philadelphia, a stronghold of the Catholic

faith. In November, 1892, the Rev. Father Griffith left St. Paul's. Father Griffith conducted the services at St. Paul's in accordance with High Church traditions; his last sermon preached in St. Paul's was "What do we mean by High Church and Low Church?"

REV. FATHER HENRY M. CHITTENDEN

1892

At a meeting of the vestry in December, 1892, a vote was taken to invite the Rev. Father Henry M. Chittenden to become rector of St. Paul's Church. It is probable that he became rector shortly after receiving this call; however the next minutes of the vestry, after those of December, 1892, are of the date of November 13, 1893. At this meeting of the vestry, Father Chittenden occupied the chair. His was a long and successful rectorship.

The recorded minutes of the vestry have been the main source of information on the different rectorships beginning with that of the Rev. Mr. Bruce in 1859 and ending with that of the Rev. Father Griffith. Those thirty-three years were none too flourishing in the life of the parish. The minutes of the vestry are devoted largely to the troubles of the treasurer. In those thirty-three years St. Paul's had nine different rectors. Those thirty-three years included the periods of the Civil War and the industrial collapse of the 1870's; they included likewise periods of encouragements and of cheer, but in general those thirty-three years were a period of trial and of tribulation. Yet in spite of these difficulties St. Paul's never faltered. Its religious work continued, and as soon as one rector resigned the vestry immediately set about to obtain another.

The rectorship of the Rev. Father Chittenden marks the beginning of a period in the life of the parish which was to be very different from the thirty-three years which pre-

ceded it. In a way it may be said that the third period in the life of St. Paul's began with the rectorship of the Rev. Father Chittenden. About a decade before the beginning of the twentieth century, the industrial and the economic life of the city of Alton began to change, and in the half century that followed many of its industries grew to be vast enterprises which brought prosperity to the community. This great industrial development was reflected in the growth of the cultural and the religious institutions of the city. The stabilization of St. Paul's Parish is shown by the fact that from 1893 to 1941, a period of forty-eight years, the parish had but four rectors, one of whom remained over seventeen years and one remained sixteen years.

When Father Chittenden first came to St. Paul's, the rectory was still being rented to bring in additional income for the parish, but within a few years the parish income had increased sufficiently to allow the rector and his family to occupy the building. During Father Chittenden's rectorship many improvements and alterations were made to the church. The choir gallery was closed off by a light wooden screen, the front vestibule was tiled and the present and somewhat unfortunate wooden ceiling of the nave was put up. The eagle lectern, the bishop's chair and new front doors were bought at this time from funds presented the church by Mr. Nelson Edwards as a memorial to his father and grandmother, Mrs. Harriet Cooper. In 1901 the parish was at last out of debt for the first time in fifteen years. The Rev. Father Chittenden was a very devout and religious man and was greatly loved by his parishioners. In October, 1910, the Rev. Father Chittenden resigned the rectorship of St. Paul's.

Upon the death of the beloved Bishop Seymour in 1906, the Rev. Edward William Osborne became the second bishop of Springfield.

REV. FATHER ARTHUR GOODYER

1911

The Rev. Father Arthur Goodyer became rector in February, 1911. Under his rectorship, the present commodious parish house was built. The architect was Mr. James M. Maupin of Alton. The cornerstone was laid by Bishop Osborne, June 14, 1913. At this ceremony sixty parishioners were present who had witnessed the consecration of the rebuilt church which took place in 1857.

In October, 1916, the Rev. Father Goodyer resigned as rector of St. Paul's.

In 1916 Bishop Osborne resigned his bishopric and in April, 1917, the Rev. Granville Hudson Sherwood was consecrated Bishop of Springfield.

REV. FATHER FREDRICK D. BUTLER

1917

The Rev. Father Fredrick D. Butler followed Father Goodyer in 1917. His highly enthusiastic and most pleasing personality, together with his untiring efforts to maintain and to build up every phase of the work of the parish endeared him to his congregation. After seven years of splendid service to St. Paul's, Father Butler was called to become the rector of the Church of St. John the Evangelist, St. Paul, Minnesota.

In November, 1923, Bishop Sherwood died suddenly. In May, 1924, the Rev. John Chanler White became Bishop of Springfield.

REV. FATHER ROBERT HALL ATCHISON

1925

The Rev. Father Robert Hall Atchison became rector of St. Paul's in October, 1925. Father Atchison's fine sense of

churchmanship, his brilliant personality, his intellectual gifts and his wide interest in civic affairs were widely recognized. Ever since Father Chittenden's time, some of the members of St. Paul's have always addressed their rector as Father. Under Father Atchison's rectorship, happily, the custom grew so that now it is general. During Father Atchison's rectorship many improvements were made to the church and it was during his rectorship that the parish discovered that it had never taken out legal papers of incorporation. As a result St. Paul's Parish became in 1937 an incorporated body. In 1935 St. Paul's celebrated its first centennial, the date of which may well be questioned in view of the letter of Bishop Kemper which stated that "St. Paul's Church in the town of Alton" was founded on February 20, 1836. The centennial celebration brought forth a splendid financial effort through which the sum of thirty thousand dollars was raised for the benefit of the church. At this time the present very handsome pews were installed. In the spring of 1941 the Rev. Father Atchison resigned as rector of St. Paul's Church.

REV. FATHER MARSDEN E. WHITFORD

1941

On St. Peter's Day, June, 1941, the Rev. Marsden E. Whitford was ordained a priest by the Rt. Rev. Frank Arthur McElwain, Bishop of Minnesota, in St. Paul's-on-the-Hill, St. Paul, Minnesota. In July he was made rector of St. Paul's, Alton. In the two years that have passed since the Rev. Father Whitford became rector, a marked change has come over St. Paul's Church, and if he did not bring with him long experience as a priest, he did bring to the church a new constructive spirit and a high sense of churchmanship which has brought forth from the congre-

gation enthusiastic co-operation and renewed devotion to the traditions of St. Paul's.

The Rev. Father Whitford had not been at St. Paul's long before he recognized the fact that he had become the rector of an old and an important parish. He recognized too that the parish church was no common structure. The naive, yet noble, rugged simplicity of its Gothic architecture, the many fine elements of its design, the pleasing character of its stone walls, and perhaps above all, the historic background of the old building, appealed to the new rector. The building, however, was badly in need of repair. There were parts of the building which were in such a run-down condition that they were no longer usable. The balcony and the room which is now the baptistry had not been in use for fifty years. The Rev. Father Whitford, however, had the vision to see that the old church could be made into a fine modern church and at the same time preserve all of the original design of the structure, and with the thought in mind of making certain alterations to the church, the rector called in for consultation the author of these pages. He pointed out to the architect that the abandoned rooms could be made beautiful and useful. He suggested that the room on the first floor of the east tower be made into a baptistry and that the room in the west tower be made into a peace chapel. It was at once evident that the sanctuary was too small and that the space occupied by the choir was much too large so that it gave the effect of dwarfing the whole nave. The rector pointed out that the choir and the organ originally had been in the balcony over the front vestibule and suggested that they be put back in their original location so that the sanctuary could be made wider and deeper. All of these suggestions of the rector were confirmed by the architect, and as these changes were to involve considerable alterations to the church, both the rector and

the architect agreed that great care should be taken to see that the work was carried out so as to conform strictly to the original design of the building.

In carrying out these alterations it became advisable to change various details or elements of the original design. In general the details of the old church were very nicely proportioned; however the rubble arched opening of the front door was excessively wide for one door and had been reduced in width by the insertion of a wooden frame; the large window over the front door was much too high, so high in fact that the head of the window came dangerously near the stone coping at the top of the gable. The wooden frame in this window years ago had given away and had been braced and held together in a crude temporary manner by wooden timbers, but as the balcony was closed off this rough construction was not visible from the nave. It will be recalled that the original wooden front doors and frame had been replaced in 1898. Now in 1941 the door and frame had again given away.

The stone sill of the window over the front door was raised two feet, and the head of the window was lowered about eight feet. This work necessitated taking down, for a distance of about eight feet, the entire top of the front gable. The original stone cross at the top of the gable had also deteriorated and was replaced by a slightly smaller stone cross, similar in design, when the gable was rebuilt. Tracery of Bedford stone replaced the wooden frame of this window over the front door and in its openings new stained glass was set. This glass was made by Mr. Emil Frei of St. Louis and is a remarkable reproduction of the original glass which was set in the church in 1856. The wooden frame of the front door was replaced by a frame of Bedford stone and a pair of doors opening out installed.

The wrought iron pulls of these doors were formerly on the old doors.

The idea of rebuilding the top of the west tower was first suggested by Mr. Harry B. Mathews, Jr. in the spring of 1942. The tower had stood in its wrecked state since the tornado of 1860, or for a period of eighty-two years. As Mr. Mathews had suggested this work, he accordingly very generously provided the funds for it. The design of the top of this tower was naturally given much thought and study by the architect. The original design of the tower as built in 1856 was well known. The lithograph showing the panoramic view of Alton in 1860 clearly shows the original design. In most cases of restoration, it would be just less than an act of sacrilege to depart radically from the original design, if the original design were known. In the rebuilding of the tower of St. Paul's a number of conditions were encountered that ordinarily do not exist, but which in this instance caused the departure from the original design.

The top of the tower as originally built was not the best of Gothic design. Here, as in the large window over the front door, the architect of the rebuilt church again seemed to have erred. The top of the tower had stood for only four years, from 1856 to 1860, and in no sense had become a landmark nor acquired any historic value. The base of this tower is only fourteen feet wide, yet the original tower was approximately sixty-five feet in height and ended with arched openings and pinnacles. The fact that the top of this tower was blown off during the tornado of 1860 while most of the walls of the church stood is evidence that the structural design of the top of the tower was not sound. An examination of the walls of the tower indicated that it would have been unwise to have raised the tower in stone to its original height. The design which was worked out

and built appeared to be the most logical design to adopt. About six feet of stonework of the top of the walls was taken down and rebuilt, and about eight feet of additional stonework was built and finished off with battlements; out of this stonework was raised the octagonal wooden spire surmounted by a metal cross gilded with gold leaf. The tower as it now stands is amply high for its narrow base width and conforms to the simple Gothic of the main body of the church.

The east tower which in reality is a false tower, inasmuch as, only the south and east walls are of stone, was originally finished off with a Gothic balustrade which in time had gone to pieces, and only the end piers stood. It was thought wise to rebuild the top of this tower with solid masonry and accordingly the work was so done.

The conversion of the east tower room into the baptistry consisted of putting in a floor slab of reinforced concrete, the vaulted ceiling, the new window in the east wall, the tile floor, the wrought iron gates and the painting of the walls. The decoration is the work of Mr. Raymond Matteuzzi of St. Louis. The baptistry was given by Mrs. Violette Joesting in memory of her daughter, Miss Martha Lee Joesting. The baptismal font was given to St. Paul's about forty years ago by Mrs. Charles Fletcher Sparks. The small peace chapel in the west tower was given by Miss Amelia Reck in memory of her sisters.

The choir loft, or balcony, over the front vestibule was opened up and enlarged by projecting it out into the nave. The Franklin W. Olin, Jr. Memorial Organ which originally was in the front of the church, was increased greatly in size and in performance and placed in the balcony, the cost being borne by Mrs. Franklin W. Olin and Mr. Spencer T. Olin.

The sanctuary was widened and made deeper by moving

the sanctuary arch out into the nave. The floor of the sanctuary was laid in Moravian tile. The pulpit was moved back and against the front wall of the nave and a canopy placed over it. The window over the altar was removed and the wall made solid to form a background for the crucifix given by Mr. Robert Levis II in memory of his mother, Mrs. Frances Levis. The communion rail was made the width of the nave and was moved out so as to allow freer passage behind it.

The changes made to the old church in 1942 turned it into a modern structure. Its plan now contains all the features necessary for conducting the services; but there is, however, still much work to be done before the edifice is completely restored to its original beauty. This work must wait until the present war is over but the hope of complete restoration should not be abandoned. The State of Illinois has made a proud record in the restorations of its historic monuments. New Salem, Fort Chartres and Jubilee are examples of what has been done. The thousands of visitors that these places attract each year are evidence of their value to their communities.

The complete restoration of St. Paul's calls for two major building operations, the restoration of the open roof and the replacement of the old wooden frames in the side windows of the nave with Bedford stone frames with central mullions. Nothing will add more beauty or more interest to the old church than the restoration of the open roof. It will be recalled that an open roof was one of the features definitely called for in the architectural competition program, and that as soon as the new church was completed in 1857 Bishop Whitehouse and the Rev. Dr. McMasters referred repeatedly with pride to its open roof. When the work of restoration is again taken up, probably the first and the most necessary work to do will be the

replacement of the wooden frames in the side windows of the nave.

The replacement of the wooden frames and the restoration of the open roof will be costly operations. To accomplish this will call for bold resolute initiative such as characterized the men that made Alton in the 1830's, but with the city today expanded far beyond the dreams of its founders, with the city alive with industrial activity, with the parish in its most flourishing state, it would not seem that the complete restoration of the old church is too much for which to hope. When we recall that in 1845, without a rector, St. Paul's was able to purchase its first building and within eleven years it was able to build the present structure, and again within four years was able to make the extensive repairs necessary after the tornado of 1860, this work of complete restoration appears as a challenge from the past to the present.

The RITUAL of ST. PAUL'S CHURCH

The structural changes that have been made to the edifice are not the only changes that have taken place at St. Paul's within the past two years; a very noticeable change has come by way of the ritual and the ceremonial. In its century and more of service St. Paul's has seen many changes in its ritual. The first marked change occurred no doubt when the new church in 1857 was opened for service; from then on, by degrees and depending upon the rector in charge, various innovations were introduced which served to prepare the way for the highly perfected ritual as it is today conducted under the direction and discipline of the Rev. Father Whitford. During the past hundred years a marked advance has taken place in the ritual and the ceremonial in the Anglican communion. These changes have come about largely through the efforts of Catholic-minded persons to

strengthen and deepen the devotional life of the church by giving outward expression to the official beliefs and tenets of the Church. If one of the members of the first vestry of St. Paul's were to attend service in the church today, he would find little change in the Prayer Book liturgy, but he would scarcely recognize the accompanying ceremonial. The service as conducted at the time of the Rev. James De Pui was beautiful but plain. The priest vested, when serving at the altar, in a long white surplice, and in a black gown when in the pulpit. The plan of an Episcopal church of this era was more suitable for the service of some Protestant denomination than for the expression of the Episcopal liturgy. In most churches the pulpit was the important feature of the interior; the altar was a plain table placed in a shallow recess in the front of the nave and sometimes was behind the pulpit. The descriptions which have been found of the first St. Paul's correspond to the description of the average church of the period.

The Protestant Episcopal Church had been founded upon the framework of the Church of England as it existed during the eighteenth century. The Church in America at the time of its organization declared: "this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship," and as late as 1814 it again affirmed: "The Church conceives itself as professing and acting on the principles of the Church of England." The Church of England, however, during the eighteenth century was not in a very healthy state. There had been periods after the Reformation when it had sunk so low that the Holy Eucharist was seldom celebrated. It is true, these periods had been of short duration, but they had left their indelible imprint upon the Church. This is not to say that there were no good churchmen in England during the eighteenth century; there were always a few

bishops and priests who had held to the tenets and who practiced some of the ceremony of ritual which was the accepted order before the Reformation and who were known as High Churchmen; but in general the Church of England during the eighteenth century was distinguished for its plainness and lack of forms. During the first quarter of the nineteenth century, the Church in America had a powerful advocate of more advanced churchmanship in Bishop Hobart and it was largely through his influence that the High Church party came into existence. The effort of the High Churchman to establish more firmly the authority and the fuller meaning of the Church was opposed by the Evangelicals who being satisfied with the Church as it was, believed that free and individual interpretation of the tenets of the faith was desirable. Unfortunately this free and individual interpretation had reached a point where many careless and undesirable practices were permitted and had caused many thoughtful men to realize that the Church was susceptible of deeper devotional life.

In the 1830's a movement was started at Oxford University by serious students of the Church of England to revitalize the Church. They believed that it was in danger of decay and that it could be revitalized by bringing back to it some of the tenets and practices that had existed before the Reformation. This movement, which became known as the Oxford Movement, within a few years was to have a powerful influence upon the Church in both England and the United States. There were likewise other tendencies at work during this period which were to help in the revitalization of the Church. One of these tendencies had been planted in the United States by Bishop Chase, although in doing so he was completely unaware of the future consequences. When Bishop Chase planned the first large building for Kenyon College and commissioned the

most famous American architect of his time, Charles Bulfinch, to draw the plans, he informed him that he wished the buildings designed in the Gothic style of architecture, a style that was practically unknown in the United States at the time. The published design for this building bears the date 1826, and the words, "Designed and drawn by Rev. N. Nash," which would indicate that the Bishop had had some amateur or gentleman architect prepare the first sketches, as was a frequent custom a century or more ago, before calling in a practical architect; and while the design of the Rev. Mr. Nash was far from being good Gothic, it was a very creditable Gothic design to be produced in 1826. Bishop Chase, on account of his difficulties at Kenyon, was never allowed to complete this building above the first floor, but in 1838, at Jubilee, he actually built many true Gothic forms and details in his chapel there. The Gothic style was soon to grow into favor and within twenty-five years it had become the accepted style for an Episcopal church. With the increasing interest in Gothic architecture, the Gothic spirit was soon to have a telling effect upon the Church. Men began to reflect upon the great beauty of the Gothic churches with their once wealth of brilliant color, and upon the pageantry of the ritual in use in mediaeval times. The Oxford Movement had made the Church aware that much of its most precious heritage, the beauty, order and reverence in religious worship which belonged to the Anglican Church as early as the third century, while by no means lost, was not being used.

By 1840 the interest in Gothic culture and the influence of the Oxford Movement had progressed so far as to cause concern on the part of many Churchmen, inasmuch as, a few of the churches had introduced some of these ancient practices into their services. It was only natural that some of the clergy would look upon these practices as objection-

able innovations, and while these innovations were not to reach the prairies of Illinois during Bishop Chase's lifetime, we know, nevertheless, that he viewed with alarm their appearance in the churches in the eastern states. In 1842, in *Reminiscences* he wrote:

"When I came to the pure and primitive Protestant Episcopal Church, I did not think I was encountering the opposite foe . . . I thought I found peace . . . because I believed her to be the chaste bride of the King Messiah. And now if she lose her character . . . whither, O wither shall I fly? . . . My heart never sinks so low as when I think of the change, the shameful change, in the once beautiful countenance of my beloved Church of England."

Referring to the celebrated Dr. Pusey he wrote:

"His being permitted to remain and to teach in the Church of England is to me an enigma . . . to be in the Church with Romish sentiments is a crime and as such should be punished."

These innovations consisted of the use of the vested choir, the processional cross, candles on the altar, incense, gorgeous vestments and greater reverence for holy things; and besides many other details introduced to enrich the services more plentifully and to make the beauty of holiness apparent to all worshipers. The members of the clergy who objected to these innovations were afraid that the Episcopal Church was about to lose its identity and that these practices would eventually lead the Church back to Rome. For twenty years this question of ritual agitated the Church, and at the General Conventions of 1871 and 1874, ritualism was the chief subject of debate. In 1874 a canon was passed, somewhat as a compromise to appease

the Evangelicals who at the time were displaying some evidence of schism, which prohibited practically all of these innovations. It was, however, a canon which obviously could not be enforced, and as a matter of fact no attempt was ever made to enforce it. While the action of the convention represented only a contracted view, it was the means of bringing forth an expression of opinion that the Church was great enough and strong enough to include a divergence of tenets and practices of ritual.

At the conventions of 1871 and 1874 a distinguished theologian, the Rev. Dr. James De Koven, appeared as the eloquent advocate of ritualism and while his pleading was not sufficient to cause the delegates to vote in favor of these practices, his pleading was destined in time to have a far greater effect. In his exposition of the tenets held by the Ritualists he defined in clear understandable terms their concept of the Real Presence of Christ at the Holy Eucharist. His words were:

"I believe in the Real, Actual Presence of Our Lord, under the form of bread and wine, upon the altars of our churches. I myself adore, and would, if it were necessary or my duty, teach my people to adore, Christ present in the elements under the form of bread and wine."

This doctrine was far different from transubstantiation; it was relieved of the objections which the Protestant mind has always had to the doctrine of transubstantiation; at the same time it gave all of the spiritual comfort of that doctrine. The belief in the Real Presence was something that the Episcopal mind had longed for, yet hesitated to believe in. While this explanation had been expounded by Wycliffe as early as the fifteenth century, the Rev. Dr. De Koven's clear unmistakable words, backed by his genuine

conviction and the deep spiritual refinement of his character, were to become the accepted finality for the Episcopal mind.

In time it became evident that the Ritualists had no desire nor intention to return to Rome; their only desire was to see the Church enriched with greater devotional life. As this fact became realized, by degrees, one church after another throughout the United States began to adopt some of these innovations which once had been so greatly feared. Today the prophecy made by Bishop Hopkins in 1867 that "Ritualism will grow into favor until it becomes the prevailing system" has almost been fulfilled.

Of the practices advocated by the Ritualists, the use of incense is probably the least common, yet it is difficult to understand its rejection, inasmuch as, it is no more radical than the use of candles on the altar. The use of incense was divinely ordered in the Church of Israel; its use in Christian churches was prophesied by Malachi; its use in heavenly worship is told in The Revelations of St. John The Divine; its use was general in the early Christian Church; and it was used in some of the churches in England long after the Reformation. A rite so universal and one sanctioned by God is surely not to be set aside lightly.

In *The Genesis of The American Prayer Book* the Rt. Rev. Bishop Seymour wrote:

"The Prayer Book is not only a poem, or an oratorio from beginning to end, a choral song, and a perpetual feast; it is not merely a well undefiled, of our mother tongue, and, hardly excepting the English Bible, the first standard and classic of the language . . . it is infinitely more."

So glorious a heritage as is the liturgy of our Church, it is in itself an injunction to our priests to conduct it with

correctness and precision so that its fullest meaning will be brought out. Ever since the bishopric of Bishop Whitehouse the majority of the churches of Illinois have favored High Church traditions. The sentiment of the Diocese of Illinois towards ritualism was clearly shown in 1874 when the diocese chose Bishop Seymour to be bishop; and after the General Convention refused to confirm him, the High Churchmanship of Illinois was still more emphasized by the diocese next electing the Rev. Dr. De Koven bishop, a choice that unfortunately was rejected by the Standing Committees. Long before Father Chittenden's rectorship, the vested choir was in use at St. Paul's; it was he, however, who first placed candles on the altar, and although his tastes were plain in regard to vestments, fundamentally he was a High Churchman; he heard confessions and believed implicitly in the doctrines advocated by the Ritualists.

Both Father Butler and Father Atchison were in complete sympathy with the practices of the Ritualists and during their rectorships the services at St. Paul's conformed to the High Church traditions. The Mass as it is today said at St. Paul's is as beautiful as in any church. Holding steadfast to the liturgy of the Book of Common Prayer, there has come to St. Paul's, by means of ceremonial enrichment, an appealing sense of reverence and beauty. The marked increase in church attendance, the response and the reverence shown by the congregations at St. Paul's give visible witness of the influence which the perfected ritual has had upon the devotional life of the parish. There is every reason to believe, if Bishop Chase were alive today, that he would only smile over the fact that he once viewed with alarm "the reform of the Reformation", as he was in the habit of referring to the ritualistic movement, and that

he would be a staunch supporter of the practices now in use at St. Paul's.

The renewed activities and the increase in the devotional life which one sees today at St. Paul's come not from the work of any one rector; they spring from the traditions of the past made possible by long years of devotion and service, and that they portend a future of still greater service there can be no doubt.

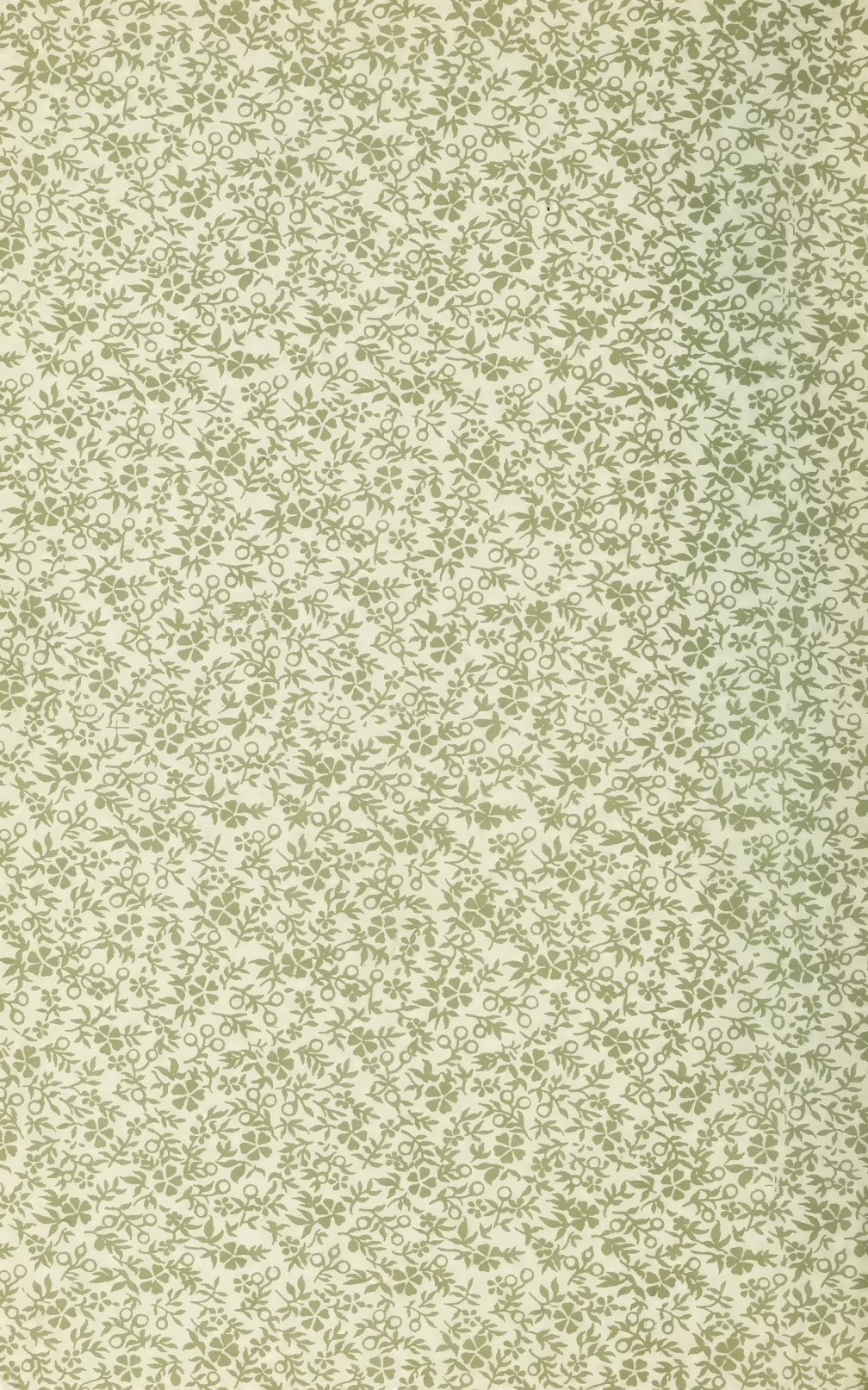
In looking back over the long past, the assistance of the many sustaining helpers stands out vividly. It is a record of work that belongs to no one particular period but rather to the glorious traditions of St. Paul's which through good and bad fortune have been carried on.

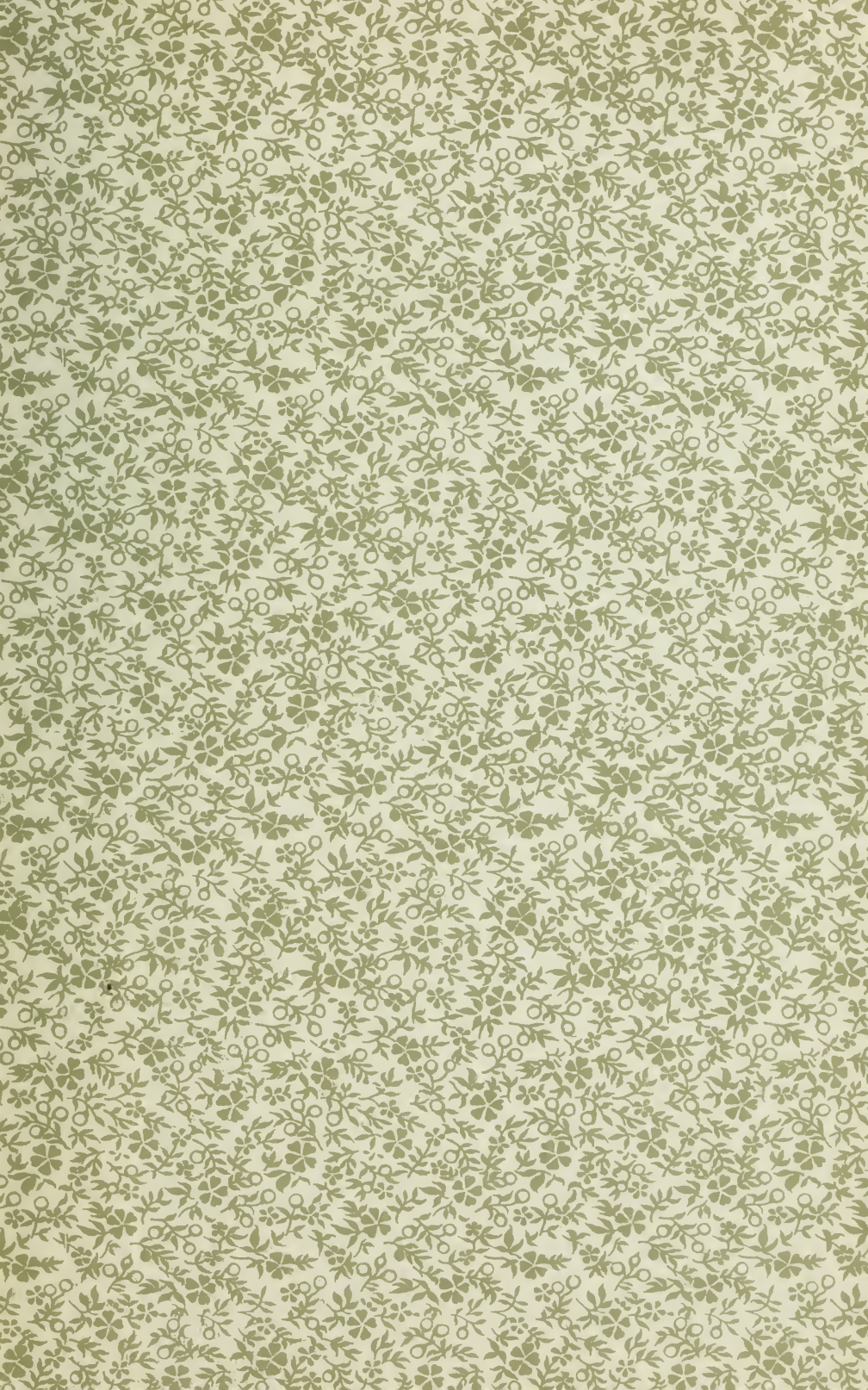
The music at St. Paul's has always been an important part of its ritual and for a century has made St. Paul's noted. The names of Dr. Rohland, Prof. Armstrong, Messrs. Joseph Gratian, William Schweppe, John Topping, Robert Smith, Alexander Zimmerman, George Rieder, Mrs. Cora Dolbee Rohland, Mrs. Alexander McGuiggan and Mrs. Ray H. McDow are all closely associated with the musical work of St. Paul's. At one time Mr. Cresswold, an Englishman with some considerable reputation as an organist, lived in Alton and played the organ in St. Paul's Church.

Throughout the years St. Paul's has been the recipient of many bequests in the form of money or memorials. The names of Mr. Nelson Edwards, Mrs. Kate Keith Hayner, Mr. Jacob Wead, Mr. John Strubel, Mr. J. H. Burrit, Mrs. John J. Mitchell, Mrs. Charles Fletcher Sparks, Mr. and Mrs. John Olin, Mr. and Mrs. George L. Levis, Mr. and Mrs. Franklin W. Olin, Mr. Spencer T. Olin, Mr. and Mrs. Harry B. Matthews, Jr., Mrs. Violette Jostring and Miss Amelia Reck are long to be remembered for their devotion and their generosity.

There are few congregations in our American cities that have maintained their houses of worship on the same site of their first church. Where this has occurred the congregations at an early date had the wisdom to erect fine substantial buildings that were well conceived and well planned and which on account of the beauty of their architecture, arose above the whims and the fancies of passing years. Through their historic background these buildings have endeared themselves not only to their congregations but to the entire community. Ralph Adams Cram has written: "An eternal style is founded upon the rock of precedent; an ephemeral style is built upon the shifting sands of a social vanity which denying the past makes possible the present." Fortunate indeed it was for the congregation and for the city of Alton that the original site of the first St. Paul's was kept and that when the old church was rebuilt in 1856 a noble Gothic structure was erected. For one hundred and nine years the old church has stood high up on Market Street Hill and looked down upon every event of moment in the history of Alton. It watched that odd crowd of adventurers, speculators and sound business men that thronged the unmade streets during the 1830's; it watched the citizens gather around its base at the market house where the town celebrities were wont daily to meet; it watched Daniel Webster step off the boat at the foot of Market Street; its walls have echoed to the voice of Elijah P. Lovejoy; and serving as a town hall it welcomed noted speakers, lecturers, and ministers of the Gospel. In 1842, at the foot of Market Street, Abraham Lincoln entered a skiff and rowed over to Sunflower Island to meet General Shields upon the field of honor. In 1858 it listened to the voices of Douglas and of Lincoln as they closed their series of debates upon a platform in front of the old city hall; in the heyday of the river traffic, the old church saw hun-

dreds of steamboats dock at Alton; in 1844 it watched the devastating waters of the greatest flood on record sweep by; in 1849 it witnessed with concern the ravages of Asiatic cholera; year after year, it had looked upon the grim walls of the old penitentiary with its horrors, and as time went on, and Alton grew and developed industrially and culturally, the old church stood and continued to serve its original mission and has now become Alton's first historic monument.





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